THE DOCTRINE of the Bible:

Or,

RVLES OF DISCIPLINE:

BRIEFELY GATHERED through the whole course of the Scripture, by way of *Questions and Answers.*

The knowledge of holy things is vnderstanding, by it Kings raigne, and Princes establish Iustice.

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To the Reader.

IVdgements are prepared for ſcorners, Prouerbs 19.29.

If any man long after life, and to ſee good dayes, let him refraine his tongue from euill, 1 Pet. 3. 10.

As you would that men ſhould doe to you, ſo doe you to them. Luke 6. 31.

Loue couereth the multitude of faults, 1 Pet 4. 8.

Hee that loueth not, knoweth not God, for God is Loue, 1 Iohn 4. 8.

The Doctrine of the Olde and New *Testament.*

Question.

WHat *is Doctrine?*

An. Precepts for the finding and racing out of sinne.

Qu. *What is the effect of doctrine?*

An. Faith and vertuous liuing.

Qu. *How manifold is Doctrine?*

An. Two-fold, either diuine or morall.

Qu. *Diuine, as how?*

An. In our dutie towards God.

Qu. *Morall, as how?*

An. In our dutie toward our selues and our brethren.

Qu *How many sorts of men, may we call brethren?*

An. Foure.

Qu. *Which be they?*

An. Such as are of one parentage, one countrey, one religion, or of one minde by friendſhip.

Qu. *How is morall doctrine diuided?*

An. Into rules of dutie toward our Superiours, parents, kindred, offspring, familie, and inferiours.

Qu. *How may this dutie be infringed?*

An. By corruption of the fleſh, and all other actuall ſinnes.

Qu. *How many wayes did God teach?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. By his word, by his workes, by his puniſhments, and by his bleſſings.

Qu. *Are theſe performed alway in his owne perſon?*

An. No, but more often by his choſen Miniſters.

Qu. *How are they intituled?*

An. By the names of Patriarkes, Captaines, Iudges, Kings, Prophets, Euangeliſts, and Apoſtles.

Qu. *Which call you Patriarkes?*

An. The firſt Fathers of the Church, as *Adam, Enoch, Abraham, Iſaak, Iacob*, &c.

Qu. *Which call you Captaines?*

An.

An. Such as had the leading of the Iſraelites from Egypt to the Land of Canaan, and gaue directions in time of battell, as *Moſes* and *Ioſhua.*

Qu. *Which call you Iudges?*

An. Such as executed Gods iudgements vpon the enemies of the church, and did adminiſter iuſtice amongſt his people, as *Ehud, Shamgar, Sampſon, Gedeon, Iphtaph, Samuel, &c.*

Qu. *Which caũ you Kings?*

An. The annointed of God, and ſoueraigne Rulers of the people, as *Saul, Dauid, &c.*

Qu. *Which eall you Prophets?*

An. Such as by inſpiration of the holy Ghoſt did foretell the ruine of ſinne, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Euangeliſts?*

An. The writers of the Goſpell of Ieſus Chriſt.

Qu. *Why are they called Euangeliſts?*

An. Becauſe their workes containe the glad tidings of ſaluation to all that beleeue.

Qu. *Which call you Apoſtles?*

An. The choſen Diſciples of Chriſt, as *Simon, Andrew, Peter, Iohn, &c.*

GENESIS.

Chapter 1. to 15.

Queſtion.

WHat doe we learne by the creation of the world?

An. As touching the Creation three things.

Qu. *Which be they?*

An. His omnipotencie, in creating all things of nothing: his bountie, in furniſhing the world with all neceſſarie ornaments: and his loue in giuing man dominion ouer all, chap. 1. 20.

Qu. *What doe we learne as touching our ſelues?*

An. Three things.

Qu. *Which be they?*

An. The obſeruation of the Sabaoth chap. 22. Humilitie of minde in being made of the duſt of the earth, chap. 2. 7. And the reuerence which wee owe to marriage.

Qu *Why ought we to reuerence marriage?*

An. Becauſe it was inſtituted of God himſelfe, and in Paradiſe, chap. 2. 23.

Qu.

Queſtion. *How ought a man to loue his wife?*

Anſw. As himſelfe, being fleſh of his fleſh.

Qu. *Where was man placed after his creation?*

An. In Paradiſe.

Qu. *Did he continue there?*

An. No, he fell.

Qu. *How?*

An. By the malice of the Diuell.

Qu. *What was his ſinne?*

An. Diſobedience.

Qu. *How did God puniſh him?*

An. Hee curſed him and his poſteritie, wherein he ſhewed his Iuſtice, chap. 3.17.

Qu. *How did he comfort him?*

An. By promiſing forgiueneſſe by the ſeede of the Woman, *Chriſt Ieſus*, chap 3.14.

Qu. *What did that ſhew?*

An. His mercy.

Qu. *How many wayes did the curſe of God extend vpon* Adam?

An. Foure manner of wayes.

Qu. *Which be they?*

Anſw. Firſt the earth was made barren for his ſake. Secondly his poſteritie aſwell as himſelfe, became bondmen to hell

hell. Thirdly, all the dayes of his life he was to eate his bread in the ſweat of his browes. And fourthly, he was thruſt out of Paradiſe.

Qu. *How was* Eue *puniſhed?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, to bring forth her children in ſorrow: And ſecondly, to liue in ſubiection to her husband.

Qu. *How was the Serpent puniſhed?*

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, he was made the moſt curſed of all Creatures: ſecondly, he was to goe vpon his breaſt: and thirdly, to deuoure the duſt of the earth.

Qu. *What was the ſecond ſinne of the world?*

An. Murder.

Qu. *Who committed it?*

An. Caine.

Qu. *Vpon whom?*

An. Vpon his brother *Abel*, chap. 4. 11.12.

Qu. *What was their quarrell?*

An. About their Sacrifices.

Qu. *Why?*

An. Becauſe *Abels* was accepted, and *Caines* was not, chap. 4. 4. 5.

Qu.

Qu. *Why did not God accept* Caines *Sacrifice?*

An. Becauſe hee did it more vpon cuſtome then conſcience.

Qu. *Who taught them to ſacrifice?*

An. Their Father *Adam.*

Qu. *How could hee doe that, and the Law not giuen?*

An. The Law of God is two-fold, naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.

Qu. *Which of thoſe two had* Adam?

An. The firſt.

Qu. *What was the puniſhment of* Cain *for killing his brother* Abel?

An. He was curſed of God, and condemned for a runnagate.

Qu. *Whom did God raiſe, after the death of* Abel *to build his Church vpon?*

An. His brother *Seth*, chap. 4. verſe 25.

Qu. *Did the example of* Caines *puniſhment admoniſh the ſucceeding age to beware of ſinne?*

An. No, as the world grew in yeeres, ſo it grew in iniquitie.

Qu. *In what manner?*

An. It was wholy corrupt, and full of crueltie, chap. 6. 11.

Qu

Qu. *By whom did God reproue them?*

Anſ. By *Noah.*

Qu. *How?*

Anſ. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

Anſ. No, they laughed at it, and remained ſecure till the waters came vpon them.

Qu. *Were all deſtroyed?*

Anſ. All but *Noah* and his family, and ſome other for the preſeruation of their kinne.

Qu. *What mooued God that he would not ſpare ſo much as the brute beaſts?*

An. His deteſtation of ſinne, chap. 6. 7.

Qu. *Who was the firſt figure of Chriſt?*

An. Enoch.

Qu. *How was he a figure of Chriſt?*

An. In being taken body and ſoule vp into heauen, as Chriſt was, chap. 5. 24.

Qu. *Who was the firſt figure of the Church?*

An Abel.

Qu *Who was the ſecond?*

An. *Noah* preſerued in the Arke.

Qu. *What did his preſeruation teſtifie?*

An.

An. The loue of God towards his Church.

Qu. *What did the toſſing of the Arke by the waues ſignifie?*

An. The perſecution that the church ſhould ſuffer.

Qu. *Wherein did the mercy of God appeare?*

An. In cauſing the waters to fall.

Qu. *Wherein did the zeale of* Noah *appeare?*

An. In giuing God thankes for his deliuerance, as ſoone as hee ſet foote vpon dry ground, chap. 8. 20.

Qu. *How did* Noah *afterward offend?*

An. By drunkenneſſe, chap. 9. 21.

Qu. *Who couered their Father ſhame?*

An. Shem and *Iapheth*:

Qu. *What receiued they for it?*

An. Their fathers bleſſing cha. 9. 26.

Qu. *Who made a mocke of his Fathers infirmitie and did not ſeeke to couer it?*

An. Cham.

Qu. *What was his reward?*

An. His Fathers curſe, chap. 9. 25.

Qu. *How did God plague ambition?*

An. By confuſion.

Qu. *Where?*

An. At the building of the Tower of Babel, where all people purchaſed the diſ-

diſpleaſure of almighty God.

Qu. *By whom did they recouer their diſpleaſure?*

An. By the faith of *Abraham*, chap. 12. 3.

Qu. *How?*

An. In his ſeed all nations were bleſſed.

Qu. *Who was* Abrahams *brother?*

An. Lot.

Qu. *Did they agree together like Brothers?*

An. Yes, till they grew rich.

Qu. *What was the cauſe they fell out?*

An. Their heardmen.

Qu. *After the quarrell was knowne, did their maiſters (as men of our age) ſeeeke to be reuenged one of another?*

An. No, they gaue gentle words, and ſought meanes how to preuent the like inconuenience.

Qu. *How was that?*

An. They departed, and dwelt aſunder, chap. 13. 7.

Qu *But with that ſeparation did their loues decay?*

An. It was ſtill conſtant and brotherlike.

Qu. *How doth that appeare?*

An. In that (afterward) when *Lot* was

was taken priſoner in the company of the Kings of Sodome and Gomorrah, *Abraham* with a band of men reſcued and ſet him free, chap. 14. 15.

Qu. *Did* Lot *then dwell in Sodome?*

An. He did.

Qu. *Why that was a dangerous place, though pleaſant?*

An. True: ſo are all places where wickedneſſe abounds.

Qu. *Yet* Lot *was a righteous man?*

An. Hee was, but hee ſuffered as the wicked did, for being in company with them.

Qu. *How was that?*

An. Hee was taken priſoner (as I ſaid before) with the irreligious Kings, going in aide with them againſt their enemies.

Chapter 15. to 20.

Queſtion.

WHo *was* Abrahams *wife?*

An. Sarah.

Qu. *How did ſhee offend when ſhe perceiued her ſelfe barren, chap.* 16.3.

An. By vſing vnlawfull meanes to raiſe ſeede to her husband.

Qu. *How was that?*

An.

An. By ſending *Hagar* her maide to his bed.

Qu. *How did God plague her for it?*

An. Her maide deſpiſed her, and triumphed ouer her in her owne houſe, chap. 16. 5.

Qu. *What other ſinne followed in the necke of her firſt?*

An. Wrath.

Qu. *How?*

An. She obtained licenſe of her Huſband to be reuenged vpon *Hagar.*

Qu. *In what manner was ſhe reuenged?*

An. She thruſt *Hagar* and her childe out of doores.

Qu. *Whither went* Hagar?

An. Into the wilderneſſe.

Qu. *Had ſhe no friend to goe vnto?*

An. None at all, ſhe was a poore ſeruant, and a ſtranger.

Qu. *To whom did ſhe appeale?*

An. To God.

Qu. *Did he relieue her?*

An. Yes.

Qu. *What learne wee by that?*

An. That God reiecteth no eſtate of perſons in their miſery, if they call vpon him, chap. 16. 20.

Qu. *Was* Sarah *barren ſtill?*

Anſ. No, God gaue her a Sonne in her

her olde yeeres.

Qu. *What was his name?*

An. Iſaak, and this was hee in whom the Couenant was made.

Qu. *What was the ſigne of the Couenant?*

An. Circumciſion, or the cutting off of the fore-skinne.

Qu. *What is ſignified by that?*

An. The caſting away of the lewd affections of our hearts, if wee meane to be made partakers of Gods mercie, chap. 17. 10.

Qu. *Were none partakars of the Couenant but ſuch as might be circumciſed?*

An. Yes, women, becauſe vnder the name of man both ſexes are comprehended.

Qu. *What was* Hagars *ſonnes name?*

An. Iſhmael.

Qu. *Did not the Couenant belong to him aſwell as to* Iſaak? *hee was the ſeede of* Abraham.

An. No.

Qu *Was there two couenants then, that God bleſt him ſo?*

An. Yes, there were two Couenants made.

Qu *Which be they?*

An. The one eternall, made to the children of the ſpirit, the other temporall, made

made to the Children of the fleſh.

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Anſw. That from *Iſaak* ſhould come the Meſſiah.

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Anſ. In hoſpitalitie and other good deedes.

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An. The nation that came by that conception was a curſed generation.

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An. The Moabites and the Ammonites, chap. 19. 37.

Queſtion.

WHo had like to haue wronged Abraham by taking his wife?

An. King *Abimelech?*

Qu. *How was hee preuented?*

An. God threatned him with death, chap. 20. 3.

Qu. *Did he vpon that deliuer her backe to her husband?*

An. Hee did.

Qu. *What learne we by that?*

An. Two things.

Qu. *Which be they?*

An. Firſt, that God will puniſh adultery: & next the very heathen abhorre the breach of wedlocke, chap. 20. 5.

Qu. *How did God try* Abrahams *faith?*

An. By bidding him ſacrifice his onely Sonne *Iſaak*, chap. 22. 2.

Qu. *Would he haue done it?*

An. Yes, but that an Angell ſtayed his hand.

Qu. *How was his faith rewarded?*

An. God renued his Couenant once againe, and told him for that deede hee would multiply his ſeede on earth like the ſand on the ſea ſhore.

Qu.

Qu. *What vertue did God further proue in* Abraham?

An. His patience.

Qu. *How?*

An. In taking his Wife *Sarah* from him.

Queſt. *Yet hee did mourne for her death.*

An. That was the weakeneſſe of the fleſh, but his ſoule was glad, in that hee knew ſhe liued eternally, chap. 23. 2.

Qu. *What other vertue had* Abraham?

An. Vprightneſſe of minde.

Qu. *Wherein did that appeare?*

An. When *Ephron* the Hittite offered him a piece of ground to bury his dead, hee would not take it before hee had paid the price of it, chap. 23. 13.

Qu. *Is that modeſtie obſerued now a dayes?*

An. No, many will be ſo farre from giuing their neighbours the worth of their goods, as they will ſeeke by deceit, couſonage and violence to pull them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaak *when he came to age?*

An. To prouide him a vertuous wife, chap. 24. 4.

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An. King *Abimelech*?

Qu. *How was hee preuented*?

An. God threatned him with death, chap. 20. 3.

Qu. *Did he vpon that deliuer her backe to her husband*?

An. Hee did.

Qu. *What learne we by that*?

An. Two things.

Qu. *Which be they*?

An. Firſt, that God will puniſh adultery: & next the very heathen abhorre the breach of wedlocke, chap. 20. 5.

Qu. *How did God try* Abrahams *faith*?

An. By bidding him ſacrifice his onely Sonne *Iſaak*, chap. 22. 2.

Qu. *Would he haue done it*?

An. Yes, but that an Angell ſtayed his hand.

Qu. *How was his faith rewarded*?

An. God renued his Couenant once againe, and told him for that deede hee would multiply his ſeede on earth like the ſand on the ſea ſhore.

Qu.

Qu. *What vertue did God further proue in* Abraham?

An. His patience.

Qu. *How?*

An. In taking his Wife *Sarah* from him.

Queſt. *Yet hee did mourne for her death.*

An. That was the weakeneſſe of the fleſh, but his ſoule was glad, in that hee knew ſhe liued eternally, chap. 23. 2.

Qu. *What other vertue had* Abraham?

An. Vprightneſſe of minde.

Qu. *Wherein did that appeare?*

An. When *Ephron* the Hittite offered him a piece of ground to bury his dead, hee would not take it before hee had paid the price of it, chap. 23. 13.

Qu. *Is that modeſtie obſerued now a dayes?*

An. No, many will be ſo farre from giuing their neighbours the worth of their goods, as they will ſeeke by deceit, couſonage and violence to pull them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaak *when he came to age?*

An. To prouide him a vertuous wife, chap. 24. 4.

Qu. *Was hee ruled by his Fathers appointment?*

An. He was.

Qu. *What did he ſhew in that?*

An. A godly preſident of Obedience to all Sonnes, to follow the counſell of their Parents, in chooſing them wiues, and not their owne inordinate deſire.

Qu. *Whom did* Abraham *ſend about this buſineſſe?*

An. His chiefe ſeruant, chap. 24. 2.

Qu. *How did he proceed in it?*

An. With prayer, that hee might ſpeed well, and thankſgiuing afterward for his ſucceſſe.

Qu. *What other good propertie was in that ſeruant?*

An. He would not eate when he came to his iournyes end before he had done his maiſters meſſage.

Qu. *What may ſeruants learne by that?*

An. To regard more their Maiſters buſineſſe, then their owne pleaſure, chap. 2. 33.

Qu. *Whoſe daughter did hee chooſe for his maiſters Sonne?*

Anſw. Rebecca, the Daughter of *Bethuel.*

Qu. *When her parents heard the requeſt of*

of Abraham, *did they preſently giue their daughter to* Iſaak?

An. No, they asked counſell of God firſt, and then the maides conſent.

Qu. *What is to be learned by that?*

An. As children ought not to match without their Parents conſent, ſo Parents ought not to match their Children without their conſent, chapter 24. 58.

Queſtion. *After* Iſaak *and* Rebecca *were marryed, what iſſue did God giue them?*

An. Two ſonnes, *Eſau* and *Iacob*.

Qu. *What was* Eſaus *vndoing?*

An The luſt of the fleſh.

Qu. *Wherein?*

An. He ſolde his birth-right for pottage.

Qu. *What ouer-ſight was that?*

An. An ouer-ſight that many worldly men runne into.

Qu. *What is that?*

An. Preferring of traſh, before the rich graces of God, chap. 25. 33.

Qu. *What did that negligence loſe him elſe?*

An. His Fathers bleſſing.

Qu. *What was the reaſon?*

Anſwere. Becauſe not regarding his

earthly patrimony, God likewiſe ſuffered him to loſe the beneſit of his heauenly inheritance, which was ſpirituall benediction.

Qu. *Did* Eſau *at the laſt ſee his owne errour?*

An. No, but ran rather into errour.

Qu. *How?*

An. By hating his brother *Iacob*, cha. 27.41.

Qu. *What was the vertue of* Iacob?

An. Patience, in giuing place to his brothers rage, and going to ſeeke his fortune in another Countrey.

Qu. *Whither went hee?*

An. To Haram, to his vncle *Laban.*

Qu. *What were his vertues there?*

An. Diligence in doing his Vncle ſeruice, and fidelitie in not deceiuing him.

Queſt. *How did God deale with* Laban?

An. He proſpered him for *Iacobs* ſake.

Qu. *What were* Labans *vices?*

An. Ingratitude and oppreſſion.

Qu. *How was hee ingratefull?*

An. In vpbraiding *Iacob* for his good ſeruice.

Qu. *How did he oppreſſe him?*

An. In trebling his ſeruitude by frau-

fraudulent and craftie meanes.

Qu. *Did God deliuer* Iacob *at laſt?*

An. Yes, as he will all others that truſt in him, though a while he ſeeme to be farre from them.

Qu. *What was the reward of* Iacobs *patience and true ſeruice in the end?*

An. Whereas when hee came from his Fathers houſe, and had but one coate on his backe, and a ſtaffe in his hand, at his returne hee was the Huſband of two wiues, the maſter of many ſeruants, and the owner of much treaſures, and diuers heards of cattell, chap. 30.43.

Qu. *Did not* Iacob *feare to returne into his owne Countrey, knowing that his brother* Eſau *was his enemie?*

An. No.

Qu. *Why?*

An. Becauſe hee knew God that had commanded him to goe, would defend him.

Qu. *How did his brother* Eſau *receiue him?*

An. Louingly, and like a brother.

Qu. *What was the vertue of* Eſau *in that?*

An. He thought it a baſe and vnnaturall thing, to keepe enuy alwayes

in his ſtomacke toward any one, much leſſe toward his owne brother, chap. 33. 4.

Chapter 34. to 50.

Queſtion.

HOw many ſons had Iacob?

Anſ. Twelue.

Qu. *Which of thoſe twelue was a figure of Chriſt?*

An. Ioſeph.

Qu. *Wherein?*

An. In being ſolde by his owne brethren.

Qu. *What learne we by that?*

An. That in all ages after God had promiſed the *Meſſias* to *Adam*, hee neuer ceaſed by word or deed to ſignifie his comming.

Qu. *Why did* Iacobs *ſonnes ſell their brother* Ioſeph?

An. For malice, in that *Ioſeph* propheſied by dreames, his brothers ſhould be his ſeruants, and bowe to him.

Qu. *What other ſinnes did they runne into beſides?*

An. Murder and diſſimulation.

Qu. *How?*

An.

An. They intended to haue ſlaine their brother, but that *Iuda* diſſwaded them, chap. 37.26.

Qu. *How did they diſſemble?*

An. In telling their Father that their brother was ſlaine by wild beaſts, chap. 37.32.

Qu. *What was the fruit of theſe ſinnes?*

An. They procured diſquiet of conſcience in themſelues, & teares to their olde Father, whom they ought rather to haue comforted, chap. 37.34.

Qu. *Did this policie of theirs ere the more preuent the ſubiection which they feared?*

An. No, God proſpered *Ioſeph*, and gaue him fauour in the Court of Egypt.

Qu. *With whom?*

An. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu. *How did* Ioſeph *ſhew himſelfe there to be the ſeruant of God?*

An. In reſiſting the luſt of *Potiphars* wife.

Qu. *What is the nature of luſt being reſiſted?*

An. It growes impudent and outragious, chap. 39.14.

Qu. *Shew an inſtance?*

An. *Potiphars* Wife when ſhee ſaw

Ioſeph would not yeeld to her, accuſed him that he would haue rauiſhed her.

Qu. *Did God ſuffer her accuſation to take effect?*

An. Yes, *Ioſeph* was impriſoned.

Qu. *Hee being guiltles why would God ſuffer that plague to be laid vpon him?*

An. For two cauſes.

Qu. *Which be they?*

An Firſt, that by his ſtrange deliuerance hee might haue greater cauſe to glorifie his name: and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Qu. *How was* Ioſeph *deliuered?*

Anſwer. By interpreting the Kings dreame.

Qu. *How was hee aduanced?*

An. Hee was made Ruler ouer all Egypt.

Qu. *What was the plague God laid vpon his brethren for ſelling him?*

Anſw. They were oppreſſed with a mightie famine, chap. 41. 54.

Qu. *Whither came they for ſuccour?*

An. To their brother vnknowne.

Qu. *What reuerence did they ſhew vnto him?*

An. They kneeled vnto him, and called him Lord, chap. 44. 16.

Qu.

Qu. *What vertues doe we learne by the example of* Ioſeph *in this his high authoritie?*

An. Three.

Qu. *Which be they?*

An. Charity, clemency, and humility.

Qu. *How was hee charitable?*

An. He relieued his father and brothers with corne freely, and without recompence, chap. 42. 25.

Qu. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. *Wherein was he humble?*

An. In not deſpiſing his Father and brothers (poore Shepheards of Canaan) though himſelfe were the ſecond perſon in Egypt: and in ſending for his Father to be partaker of his happineſſe.

Qu. *Did* Iacob *come thither?*

An. Yes, and there dyed.

Qu. *What doe we learne by his death?*

An. To deſire of God to dye as hee did.

Qu. *How was that?*

An. Praying, bleſſing, and rehearſing the gratious benefits of God, cha. 48. 3 4. 9.

Qu. *What zeale had* Pharaoh (*being*

an Infidell) towards his Idolatrous prieſts, more then many Chriſtians now adayes haue toward the true Miniſters of the eternall God?

Anſw. Hee did not diminiſh their Church-liuing, chap. 47. 22.

The end of Geneſis.

EXODVS.

Chapter 1. *to* 14.

Queſtion.

WHy *did God bring the houſe of Iſrael into Egipt?*

Anſ. For two cauſes.

Qu. *Which be they?*

An. Firſt, to ſhew the trueth of his word, for he had ſaid to *Abraham*, they ſhould be ſtrangers from the Land of Canaan the ſpace of foure hundred yeeres, and ſuffer much oppreſſion, Gen. 14. 15. Secondly, to haue fit occaſion to ſhew his loue towards them, and the better to traine them vp in the knowledge and feare of him.

Qu.

Qu. *How came it to paſſe they were oppreſt here in Egipt, conſidering the good entertainment which they had at the firſt?*

An. The continuance of time had worne out the fame and remembrance of *Ioſeph*, by reaſon that many Kings had raigned ſince the firſt *Pharaoh*; and now the children of Iſrael were mightily encreaſed.

Qu. *How were they increaſed?*

An. From ſeauenty perſons (for that was the whole number of them at their firſt comming) to many hundred thouſands.

Qu. *Did that make the King repine againſt them?*

An. Yes.

Qu *Why?*

An. For two cauſes.

Qu *Which be they?*

An. Firſt, in regard of their religion; and next, fearing leaſt their multitudes ſhould endanger his gouernment, chap. 1. 10.

Queſt. *How did hee ſeeke to ſuppreſſe them?*

An. Foure manner of wayes.

Qu. *Which be they?*

Anſw. Firſt, in making ſlaues of them:

them: and next, in going about to murder their men children.

Qu. *Wherein consisted their seruitude?*

An. In making of bricke, carrying of burdens, and all other slauery, chap. 1.14.

Qu. *How did* Pharaoh *go about to murder their men children?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, secretly, in commaunding the Midwiues (at their houre of birth) to destroy them; but they not obeying his command, hee fell secondly into a more open and violent practise.

Qu. *How was that?*

An. Hee commanded his owne people, that whensoeuer they heard of the birth of an Hebrew man childe, they should take it from the Mother and cast it into the riuer, chap. 1.22.

Qu. *How durst the Midwiues disobey the Kings Edict?*

An. Because (as all Gods Seruants ought to doe) they feared him more then any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

An. No, the more they vext them, the

the more they multiplyed, chapter 1. verse 12.

Qu. *What doe we learne by that?*

An. That no tyranny can extinguish the Church of God.

Qu. *How did God diuert the malice of* Pharaoh?

An. In causing him to cherish and bring vp euen in his owne Court that Hebrew child which afterward proued to be his destruction, and the deliuerance of the children of Israel.

Qu. *Who was that?*

An Moses.

Qu. *How was he preserued?*

An. When his mother had hid him three moneths from the tyranny of the king, and could hide him no longer, she put him into a basket made of reedes and set it by the riuer side.

Qu. *What became of him there?*

An. King *Pharaohs* daughter walking that way, found him and put him to be nursed of his owne mother, cha. 2. 3.

Qu. *What appeareth in this?*

An. The prouidence of God.

Qu. *Wherein?*

An. In that no humane policie can hinder that which he hath once determined.

Qu.

Qu. *What was the first crosse that God laid vpon* Moses *when he came to age?*

An. The killing of an Egyptian, for which he was forced to flye.

Qu. *Whither?*

An. Into the Land of Midian.

Qu. *Who succoured him there?*

An. Iethro, and gaue him his daughter in marriage.

Qu. *What trade of life did* Moses *vse?*

An. Keeping of Sheepe.

Qu. *How did God appeare to* Moses?

An. In a fiery bush, chap. 3. 2.

Qu. *Did the bush burne?*

An. Yes, but did not consume.

Qu. *In that sense what doth it represent vnto vs?*

An. The Church of God, which should suffer persecution, but neuer subuersion.

Qu. *Wherefore did God appeare vnto* Moses?

An. To send him forth for the deliuerance of his people.

Qu. *What moued him thereunto?*

An. Two things

Qu *Which be they?*

An. The remembrance of his couenant made to *Abraham*, and the sighes and cryes of the poore Israelites, that daily

daily pierced the gates of heauen, chap. 2.23.

Qu. *What comfort doe wee receiue from thence?*

An. An assurance that GOD will heare our prayers in time of our affliction, if we call to him.

Qu. *Did* Moses *obey the Commaundement of God, about his returne into Egipt?*

An. At the first he was doubtfull.

Qu. *Whereof?*

An Of his owne sufficiencie, and incredulitie of the people.

Qu. *How did God strengthen him?*

An. By ioyning *Aaron* to assist him, and giuing them power to confirme their message by working of Miracles.

Qu. *How did the people receiue their message?*

An. With attentiue eares.

Qu *What vertues doe wee learne of the people after they had heard the words of* Moses?

An. Two.

Qu. *Which be they?*

An. Faith, in that they beleeued him what he said; and thanksgiuing, in prayssing God since it pleased him to looke vpon their tribulation, chap. 4.31.

Qu.

Qu. *What vices are wee admoniſhed to beware of by the example of* Pharaoh?

An. Obſtinacie of heart, in contemning the preaching of *Moſes.*

Qu. *In how many reſpects was* Pharaoh *obſtinate?*

An. In foure reſpects.

Qu. *Which be they?*

An. Firſt, in not graunting *Moſes* requeſt: Secondly, in comparing the power of his Southſayers and Coniurers, with the power of God. ch. 7. 11. Thirdly, by imputing the deſire which Gods people had to ſerue him (as the wicked alwayes will) to be nothing elſe but a diſpoſition in them to be idle, chap. 5. 8. Fourthly, not onely in retaining them ſtill in his countrey, but doubling their ſeruitude, chap. 5. 6.

Qu. *How was his obſtinacie plagued?*

An. With tenne ſeuerall kindes of plagues.

Qu. *Which be they?*

An. Firſt, the turning of water into bloud: ſecondly, multitude of Frogges: thirdly, turning of duſt into lice: fourthly, ſwarms of flies: fiftly, death of cattell: ſixtly, ſcabs and blifters: ſeuenthly, thunder, lightening and haile: eightly, graſhoppers, & caterpillars: ninthly, darknes tenthly,

tenthly, the death of the firſt borne.

Qu. *For all thoſe plagues did* Pharaoh *neuer repent?*

An. Yes fainedly.

Qu. *How was that?*

An. So ſoone as Gods hand was remoued by the prayer of *Moſes*, hee preſently returned to his former obſtinacy.

Qu. *In the proſecution of theſe plagues, what doe wee learne touching the perſon of God?*

An. Two things.

Qu. *Which be they?*

An. His iuſtice vpon his enemies, and his mercy and louing fauour toward his people.

Qu. *Wherein appeared his mercy toward his people?*

An. In ſauing them, their cattell, and that part of Egypt where they inhabited free from the touch of any of thoſe former plagues, chap. 8. 12.

Qu. *Why did not* Moſes *ſubmit vnto* Pharaoh, *when hee was content to let the people goe, but ſtayed their cattell?*

An. Becauſe (like a faithfull Miniſter of the Lord) hee would remit no part or parcell of his charge.

Qu. *Was it part of his charge to take the cattell with him?*

Anſ.

An. Yes.

Qu. *Wherein?*

An. In that they could not ſacrifice without them, chap. 10. 26.

Qu. *In the night before their departure, what did the Lord inſtitute?*

An. The ſacrament of the Paſſeouer.

Qu *What was that?*

An. A Lambe without blemiſh.

Qu. *The Lambe was a ſigne, but what was the thing ſignified?*

An. The Angell of the Lord, that paſſed ouer the houſe of the Iſraelites, and ſtroke the firſt borne of the Egyptians with ſodaine death, chap. 12. 11.

Qu. *What doth this figure vnto vs?*

An. The ſacrifice of the true Paſcall Lambe Chriſt Ieſus, by whom all the faithfull are deliuered from the bondage of hell, as the Iſraelites were (vpon the inſtitution of the Paſſeouer from the bondage of Egypt.

Qu. *How many things doe we learne as touching the perſon of God, in the inſtance of the children of Iſraels departure?*

An. Three.

Qu. *Which be they?*

An Firſt, his merciſulneſſe in ſparing the Iſraelites and ſmiting the Egyptians. Secondly, his Iuſtice, in forcing the

the Egiptians to giue the Israelites treasure and apparrell, as a satisfaction for their former seruitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his fauour towards them, that doth not only deliuer his people out of danger & then leaue them, but protects them still.

Qu. *How doth that appeare?*

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. *How many things doe wee learne as touching the person of the Israelites?*

An. Two things.

Qu. *Which be they?*

An. The charge which God gaue vnto them, and their watchfulnesse.

Qu. *What was their charge?*

An. To teach the benefits of God to their posteritie.

Qu. *Wherin consisted their watchfulnesse?*

An. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What doe they giue vs to vnderstand by that?*

An. This, that as they minutely waited vpon the Lord for their deliuerance out

out of bondage to goe to the earthly Canaan, ſo ought we continually to attend and make our ſelues ready for our paſſe out of this miſerable world, to the heauenly Canaan of perpetuall ioy and happineſſe.

Chapter 14. *to* 40.

Queſtion.

AFter Iſraels departure, what vice do we note ſuruiued in Pharaoh?

An. Inueterate malice, which ſeldome dies, but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

An. By preparing a mightie hoaſt to follow the Iſraelites, chap. 14. 6. 7. 8.

Qu. *For what intent?*

An. To be auenged vpon them and quite deſtroy them.

Qu. *How did he proſper?*

An. As all malicious perſons commonly doe.

Qu. *How is that?*

An. Hee and his malice periſhed in the place where hee thought to haue beene their ouerthrow.

Qu. *Where was that?*

An.

An. In the red ſea.

Qu. *What was the ſinne of the people in this place?*

An. Weakeneſſe of Faith.

Qu. *How was that?*

An. Notwithſtanding their ſtrange deliuerance of late, yet when they ſaw the red ſea before them, and the Egyptians vpon their backes, they began to diſtruſt the power of God, and to raile vpon *Moſes.*

Qu. *How were they deliuered?*

An. *Moſes* diuided the waters, and they paſſed through, chap. 14.21.

Qu. *How was God honored by* Pharaoh?

An. As he will be by his enemies in their deſtruction.

Qu. *How many times did the Iſraelites murmure againſt God before hee puniſhed them?*

An. Foure times.

Qu, *Which be they?*

An. Firſt, at the red Sea, chap. 14.21. ſecondly, at the waters of Marah, ch. 15. 24. thirdly, when they wanted fleſh, ch. 16.13.14 fourthly, when they wanted water, chap. 17.6.

Qu. *What doe wee learne?*

An. The long ſufferance of God toward ſinners.

Qu.

Qu. *How did God deliuer them at all theſe times?*

An. With great admiration.

Qu. *How was that?*

An. At the firſt time hee diuided the red ſea: at the ſecond, hee made the bitter water ſweete: at the third, hee gaue them Quailes and Manna from Heauen: at the fourth, hee made a fountaine of water guſh from out the hard rocke.

Qu. *How did they offend the fift time?*

An. More grieuouſly then before.

Qu. *How was that?*

An. They made a golden calfe, and worſhipped it for God.

Qu. *What moued them to make the likeneſſe of a Calfe, rather then any other creature?*

An. The corruption which they had learned among the Egyptians, who did worſhip oxen and kine.

Qu. *Did God now puniſh them?*

An. Yes, (and time I thinke) when they did vtterly forſake him.

Qu. *What was their puniſhment?*

An. Three thouſand of them were ſlaine with the ſwords of their owne brethren, chap. 32. 28.

Qu. *Would not God vtterly haue deſtroyed*

deſtroyed them?

An. Yes, but for the prayer of *Moſes.*

Qu. *What was his prayer?*

An. Hee deſired his name might be rather blotted out of the booke of life, then God ſhould quite roote out that Nation, chap. 32.32.

Qu. *What doe we learne by that?*

An. The loue and care which all good Magiſtrates ought to haue ouer their people.

Qu. *Where was* Moſes *when this offence was committed?*

An. Vpon mount Sinay.

Qu. *Was not his abſence, in ſome part, cauſe of their Idolatry?*

An. Yes.

Qu. *What gather you by that?*

An. That the want of good guides, makes men to runne into errour.

Queſt. *What did* Moſes *vpon mount Sinay?*

An, He went to receiue the Law.

Qu. *How was the Law giuen?*

An. In thunder and lightening, chap. 19.16.

Qu. *Why was it giuen with ſuch terror?*

An. That the people might the more reuerence him that gaue it.

Qu. *What is required of the people before*

before they come to receiue the Law?

An. Two things, chap. 19.10.11.

Qu. *Which be they?*

An. To ſanctifie themſelues for foure dayes ſpace, and not to touch the skirts of the mountaine.

Qu. *What doe wee learne by theſe two things?*

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his ſecrets then we are limited.

Qu. *What is generally commaunded by the Law?*

An. That we ſhould loue God with all our ſoules, and our neighbour as our ſelues.

Qu. *What is particularly forbidden in the Law?*

An. Murder, curſing, eſpecially our parents, chap. 21.17. Crueltie towards ſeruants, cha. 21.17. Not to do hurt but to make ſatisfaction, cha. 22.16. Fornication, chap. 22. 16. Witchcraft, buggary, or carnall copulation with beaſts, chap. 22. 19. Idolatry, chap. 22.20. Oppreſſion againſt widdow or ſtranger, ver. 21.22. All kind of vſury, ch. 22. 25. All railing and euill ſpeaking, eſpecially againſt Magiſtrates becauſe they ſpeake

againſt

againſt them is to ſpeake againſt God, chapter 22 28 All falſhood, chap. 23. 2. All vnlawfull detaining of our neighbours goods chap. 23. 3 All taking of bribes, chap. 23. 8. All periury, and whatſoeuer elſe may infect the ſoule or offend God.

Queſt. *What is the reward of theſe ſinnes?*

An. Death.

Qu. *Such as were pardonable, how were they plagued?*

An. By offering ſacrifice.

Qu. *What doctrine doe we learne by the ſacrifices of the Iewes?*

An. Foure points of doctrine.

Qu. *Which be they?*

An. Firſt, their thankefulneſſe, to ſhew all they had came from God: ſecondly, their obedience, to ſhew they were willing to obey God: thirdly, their humilitie, to ſignifie that what was done to the thing offered, the offerer had deſerued: fourthly, their hope to ſhew their Sacrifices did figure the death of Chriſt, whereby their paſſage into paradiſe, from whence they were expulſt, might be opened to them againe.

Qu. *Are ſuch ſacrifices to be vſed of Chriſtians?*

Anſ. No.

Qu. *Why?*

An. Becauſe they are aboliſhed by the death of Chriſt, an all-ſufficient ſacrifice.

Queſt. *What elſe doe we learne in this Booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magiſtrates, and the order God ſet in his Church.

Qu. *What kinde of men ought Magiſtrates to be?*

An. They ought to be adorned with foure ſpeciall graces.

Qu. *Which be they?*

An. Courage, feare of God, Iuſtice, and a minde free from couetouſneſſe, chap. 18. 21.

Queſt. *How muſt they adminiſter Iuſtice?*

An. To all perſons, and at all times.

Qu. *Whom did God chooſe for his ſeruice in the Temple?*

An. The Leuites.

Qu. *What kinde of men muſt thoſe be?*

An. Such as haue imprinted vpon their breaſts knowledge and holineſſe,

chap.

chap. 28. verſe 30.

Qu. *Whoſe gift is the knowledge of handy-crafts?*

An. The gift of God.

Qu. *Why?*

An. Becauſe he firſt taught them.

Qu. *To whom?*

An. To *Bezaleel* and *Aholiab.*

Qu. *To what end did he teach them?*

An. For the furniſhing of the temple.

Qu. *Who prouided them ſtuffe for to worke vpon?*

An. The people.

Qu *In what manner?*

An. In ſuch abundance as *Moſes* commanded them to leaue off.

Qu. *What doe we learne by that?*

An. A willingnes to ſerue God with our temporall goods, chap. 36.6.

Qu. *With whom did Iſrael fight their firſt battell after they came into the wilderneſſe?*

An. With the Amalekites.

Qu. *How long did they preuaile?*

Anſ. So long as *Moſes* held vp his hands and prayed, but when hee let them fall, the Amalekites preuailed, 17. 11.

Qu. *What doth that teach vs?*

Anſ. Two things.

Qu. *Which be they?*

An. The effect of prayer, and that wee ought not to faint in prayer, least with the falling of our hands, wee faile in our request.

The end of Exodus.

LEVITICVS.

Chapter 1. *to the last.*

Question.

WHat *is set downe in this Booke?*

An. The dutie of the Leuites: and therefore it is called *Leuiticus?*

Qu. *What was their chiefest dutie?*

An. To sacrifice.

Qu. *How many circumstances were they to obserue?*

An. Foure.

Qu. *Which be they?*

An. The manner how, the matter what, the person whom, and the place where.

Qu. *What did the Israelites sacrifice?*

An. Eyther things hauing life, as bullockes, Lambes, Sheepe, &c. or things with-

without life, as oyle, fine flower, wafers &c.

Qu. *For whom did they ſacrifice?*

An. For themſelues and others.

Qu. *Where?*

An. In the Temple.

Qu. *In what manner?*

An. As God hath ſet downe from the 1. of Leuiticus, to the 19.

Qu. *What is the Chriſtians Sacrifice?*

An. Prayer and thankſgiuing.

Qu. *In how many points doth the Iſraelites and the Chriſtians ſacrifice agree?*

An. In ſixe.

Qu. *What is the firſt?*

An. As theirs was ſeaſoned with ſalt, ſo ours muſt be ſeaſoned with the truth of a good conſcience.

Qu. *What is the ſecond?*

An. As theirs was brought to the Prieſts, ſo ours muſt be preſented to God.

Qu. *What is the third?*

An. As theirs was ſlaine, ſo when we ſacrifice wee muſt kill our lewd affections.

Qu. *What is the fourth?*

An. As theirs was waſht with water, ſo ours muſt be waſht with the teares of repentance.

Qu. *What is the fist?*

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixt?*

An. As theirs was inkindled with fire, so ours must be with zeale.

Qu. *Whence had they all these instructions?*

An. From the mouth of God.

Qu. *What was Gods meaning therein?*

An. To shew that he would be serued as he himselfe appointed, and not after the inuention of men.

Qu. *Did none breake that ordinance?*

An. Yes.

Qu. *Who were they?*

An. Nadab and *Abihu*, chap. 10. 1.

Qu. *How did they breake it?*

An. By offering with strange fire.

Qu. *How were they punished?*

A. Fire from heauen consumed them

Qu. *Of how many sorts were the lawes which God prescribed the house of Israel?*

An. Of two sorts.

Qu. *Which be they?*

An. Ceremoniall and morall.

Qu. *Which call you the ceremoniall Lawes?*

An. Such as were obserued in offering sacrifice, and discerning things cleane from

from vncleane, and the cauſes thereof ſet downe from chap. 2. to 19.

Qu. *Which call you morall?*

An. Such as concerne integritie of manners.

Qu. *How many are they as they are ſet downe in chap. 19.*

An. Seauenteene.

Qu. *Which be they?*

An. To honour our Parents, verſe 3. To ſerue God freely and not by compulſion, verſe 5. In time of plentie to remember the poore, as in haruеſt not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue ſome for the poore, v. 9. 13. Not to detaine the workmans hire till morning. v. 13. To eſchew all theft, falſhood and lying, ver. 11. All ſwearing & blaſpheming, v. 12. All miſchieuous practiſes, which wee preſume wee may doe vndiſcouered, as to curſe the deafe, lay a ſtumbling blocke before the blinde, ver. 14. Not to fauour the poore, nor honour the perſon of the mightie, verſe 15. All iniuſtice, verſe 15. All carrying of tales and conſpiracie againſt our neighbours, verſe 16. All hypocriſie, as wee muſt not hate our brother in heart, and ſooth him to his

face ver. 17. All reuenge, ver. 18. All seeking after Witches and Coniurers. All obseruation of dayes and times, ver. 26. All false weights and measures, ver. 35. All incest, ver. 6. Not to offer our children to *Moloch*.

Qu. *What is that* Moloch?

An. An Idoll of the Ammonites.

Qu. *Describe him?*

An. Hee was great of stature, and hollow within, hauing seauen places of receit: the first was for meale that was offered; the second, for doues, the third, for a sheepe; the fourth for a Ramme; the fift, for a Calfe; the sixt, for an oxe the seauenth for a childe.

Qu. *What may be vnderstood by those seauen bellies of the Idoll?*

An. The seauen deadly sinnes: and as the Israelites were forbidden to suffer their children to be deuoured of this Monster; so all Parents must beware least through their negligence, their children be made a sacrifice for the seauen deadly sinnes.

Qu. *How is that?*

An. They must not winke at their follies, but giue them correction for their faults.

Qu. *How did* Moses *conclude this*

Booke

Booke of Leuiticus?

An. With a blessing and a curse: with a blessing if they keepe these commandements, and with a curse if they doe breake them.

Qu. *What is the fruit of the blessing?*

An. Peace, plenty, victory, chap. 16. 4. 5. 6. 7.

Qu. *What is the fruit of the curse?*

An. Scarcitie, famine, sickneſſe, seruitude, war, chap. 26. 16. to the 26. verſe.

Qu. *How many feasts did the Israelites obserue?*

An. Seauen.

Qu. *Which be they?*

An. First, the Sabaoth: secondly, the Passeouer: thirdly, the feast of vnleuened bread: fourthly, of the first fruits: fiftly, of Whitsontide: sixtly, of trumpets: seauenthly of Tabernacles.

Qu. *Why were these feasts ordained?*

An. Not to gluttony, cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

The end of Leuiticus.

NVMERI.

Queſtion.

WHat is done in this Booke?

An. The children of Iſrael are numbred.

Qu. *To what end?*

An. For three cauſes.

Qu. *Which be they?*

An. Firſt, for a collection toward the building of the Temple. Secondly, for appointing Captaines and leaders ouer euery familie, chap. 2. Thirdly, for a diuiſion of the Land of Canaan amongſt the Tribes.

Qu. *Is there any thing to be learned hereby?*

An. Order & gouernment that ought to be in euery Common-wealth.

Qu. *Whom did they appoint their chiefe guide?*

An. God.

Qu. *Where doth that appeare?*

An. In the Chapter.

Qu. *How?*

An. In that they neuer iourneyed but when they ſaw the cloud riſe from the

the Tabernacle, nor neuer pitcht their tents but where it ſtayed, chap. 9. 17. 19.

Qu. *And wherefore was this?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, that they might (as all Gods people ought to doe) continually waite vpon the Lord, and haue their eyes liſted vp toward heauen: ſecondly to be alwayes in readines, becauſe they knew not at what houre the Lord would riſe.

Qu. *What doth that teach vs to doe?*

An. At euery minute to be in a readineſſe for death, becauſe the houre thereof is vncertaine.

Qu. *Alwayes when they did ſet forward on their iourney, what was* Moſes *cuſtome?*

An. To pray, chap. 35.

Qu. *How?*

An. Lord riſe vp, and let thine enemies be ſcattered.

Qu. *And when they reſted, what did he?*

An. Prayed likewiſe.

Qu. *In what manner?*

An. O Lord returne to the many thouſands of Iſrael, chap. 10. 36.

Qu. *What doctrine haue we by that?*

An. Euer when we ſet forward vpon any iourney, or beginne any worke, to pray;

pray; and when we reſt or make an end to doe the like, that our ſpeed may be the better.

Qu. *How many wayes did God ſhew himſelfe gracious to the Iſraelites in this Booke?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. Firſt, in being ſtill their guide: ſecondly, in feeding them with Manna, as hee had begun: thirdly, in being mercifull toward them when they repented: fourthly, in giuing them victory ouer nine ſeuerall Princes.

Qu. *Which be they?*

An. Aaron, King of the South Canaanites. *Og*, king of Baſhan: *Sehon*, king of Amorites: *Balac*, king of Moab, *Eui*, *Bookem*, *Zur*, *Hur*, and *Reba* king of Midian.

Qu. *What was their ſpoile they tooke in the ouerthrow of the king of Midian?*

An. Sixe hundred ſeauentie and fiue thouſand ſheep, ſeauenty two thouſand beeues, ſixtie one thouſand Aſſes, thirty two thouſand virgins priſoners, beſides, gold, ſiluer, tinne, braſſe and lead, chap. 31.

Qu. *What was the ſlaughter they made?*

An. They put both man, woman and childe

childe to the ſword, except thoſe virgins aboue named.

Qu. *What was the cauſe they did ſo?*

An. The commandement of God.

Qu. *Why was God ſo ſenere againſt them?*

An. By reaſon King *Balac* when hee ſaw his owne force too weake, to diſgorge his malice vpon the Iſraelites, & that the Prophet *Balaam* (contrary to his expectation) inſtead of curſing did bleſſe them, hee fell to another practiſe.

Qu. *What was that?*

An. By the counſell of *Balaam*, hee ſought to bring them into diſpleaſure with their God, and ſo to haue them cut off.

Qu. *How did he compaſſe that?*

An. By flattery.

Qu. *In what manner?*

An. He ſent Midianitiſh women vnto them, who by their allurements enticed them to fornication and Idolatry.

Qu. *What doe we learne by this?*

An. That the wicked will leaue no meanes vnpractiſed for the deſtruction of the godly.

Qu. *Was God wroth with the Iſraelites then for theſe ſinnes?*

An.

An. So grieuouſly, that God commaunded the offenders to be hanged, and ſmote with the plague twenty foure thouſand, chap. 25. 9. 5.

Qu. *Who redeemed this plague?*

An. The zeale of *Phinehas*, that ſlew *Zimri* and *Cozbi* in the act of Fornication, chap 25. 8.

Qu. *What doe wee learne by the whole circumſtance?*

An. That God though he plague his people when they ſinne, yet hee will ten times more plague them that were the cauſe of their ſinne, as may appeare by his wrath extended vpon the Midianites.

Qu. *Were the Iſraelites thankefull for the gracious care which God had ouer them?*

An. No, they were rebellious and vnthankefull.

Qu. *How many ſins (by their example) doe wee learne to beware of in this Booke, beſide thoſe two ſinnes afore ſpoken of, Fornication and Idolatry?*

An. Foure other.

Qu. *Which be they?*

An. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabaoth, and rebellion againſt his Magiſtrates.

Qu.

Queſt. *How many times did they murmure?*

An. Foure times.

Qu. *When firſt?*

An. Three dayes after they departed from Sinai.

Qu. *How were they puniſhed?*

An. The Lord conſumed with fire the vtmoſt part of the hoſt, chap. 11. 1.

Qu. *How the ſecond time?*

An. They were weary of Manna, and luſted after fleſh.

Qu. *How were they puniſhed?*

An. They had fleſh while they ſurfeted, and their ſurfet brought a grieuous plague vpon them, inſomuch as they dyed with the meate in their mouthes, chap. 11. 20. 33.

Qu. *How the third time?*

An. For water.

Qu. *Where?*

An. At Kadeſh in the deſert of Zin, chap. 20.

Qu. *How the fourth time?*

An. For bread and water.

Qu. *How were they puniſhed?*

An. God ſent fiery Serpents that ſtung them to death, chap. 21. 6.

Qu. *What cauſed the mercy of God at all times to put an end to their puniſhment?*

An.

An. Two things.

Qu. *Which be they?*

An. Their owne repentance firſt, and then the prayer of *Moſes.*

Qu. *How was this plague of fiery Serpents remedied?*

An. God commanded *Moſes* to make a braſen Serpent, and hang it vpon a croſſe, and whoſoeuer (being ſtung) looked vp to it, was cured.

Qu *What was this a figure of?*

An. The vertue of Chriſt, who hanging vpon the Croſſe, is a ſoueraigne medicine for the ſickneſſe of our ſoules if we looke vp to him with the eyes of faith.

Qu. *How did they diſtruſt Gods promiſe?*

An. In being come to the Land of Canaan, and deſiring to goe backe to Ægypt, or to be buried in the wilderneſſe.

Qu. *What was the ground of that deſire?*

An. Their faintneſſe of heart.

Qu. *Wherein?*

An. In that though God had diuers times before ſworne to giue them the Land of Canaan for an euerlaſting inheritance, yet they feared to goe forward

forward when they heard the land was inhabited with giants.

Queſt. *Of whom did they heare that newes?*

An. Of the ſpies that were ſent to ſearch the Land, and bring of the fruit, chap. 13. 34.

Qu. *Who encouraged the people againſt this feare?*

An. Caleb and *Ioſhua.*

Qu. *What would the people haue done to them for croſſing their humour?*

An. Haue ſtoned them to death.

Queſt. *How did God puniſh this diſtruſt?*

Anſw. Hee would haue quite deſtroyed them, but for the prayer of *Moſes.*

Queſt. *How did hee then pacifie his wrath?*

An. Euen with the iudgement of their owne mouthes.

Qu. *How was that?*

An. As they deſired rather to be buried in the wilderneſſe then to enter into the Land of Promiſe, euen ſo it came to paſſe, for all that then liued from twenty yeeres old and vpward dyed, and were buryed in the wilderneſſe, excepting *Caleb* and *Ioſhua.*

Qu.

Qu. *What was the reaſon that the like puniſhment fell vpon* Moſes?

An. For his diſtruſt too, as appeares, chap. 11. 13. and chap. 20. 10.

Qu. *What doe we learne by that?*

An. That no man is ſo righteous but he may fall.

Qu. *By whom was the Sabaoth broke?*

An. By an old man.

Qu. *Wherein?*

An. In gathering ſtickes to make him a fire, chap. 15. 32. 36.

Qu. *How was he puniſhed?*

An. He was ſtoned to death.

Qu. *What may we learne by this?*

An. If God were ſo ſeuere for gathering a few ſtickes on the Sabaoth, hee will be farre more ſeuere to ſuch as prophane his Sabaoth, by ſwearing, drinking, gaming, whooring, and other lewd exerciſes.

Qu. *How many times did Iſrael murmure and rebell onely againſt Gods Magiſtrates?*

An. Twice.

Qu. *Who were the firſt that rebelled?*

An Miriam and *Aaron.*

Qu. *Againſt whom?*

An. Againſt *Moſes.*

Qu. *What was the puniſhment?*

An.

An. Miriam was ſtrucken with a leproſie.

Qu. *How was ſhe cured?*

An. By the prayer of *Moſes?*

Qu. *What learne we by that?*

An. The vertue of meekneſſe, to pray for our enemies as *Moſes* did, chap. 12. 13.

Qu. *Who rebelled the ſecond time?*

An. Korah, Dathan, Abiram, and their accomplices.

Qu. *What was their rebellion?*

An. They vſurped vpon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron.*

Qu. *What became of them?*

An. The earth opened and ſwallowed them vp aliue, chap. 16. 31. 32.

Qu. *How did God puniſh the people that tooke their parts after their death?*

An. Foureteene thouſand and ſeauen hundred died of the peſtilence.

Qu. *How did he yet further convict their rebellion?*

An. By prouing the houſe of *Leuy* onely choſen for the Prieſt-hood.

Qu. *How?*

An. By a miracle.

Qu. *In what manner?*

An. Aarons rod amongſt the twelue that

that were put into the Tabernacle for the twelue tribes of Israel, did blossome and beare ripe Almonds.

Qu. *What is the inference of this example?*

An. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. *How many wayes is a man subiect to sinne?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Of ignorance or presumption.

Qu. *What deserueth the first?*

An. Fauour.

Qu. *What the second?*

An. Death, chap. 15. 27. 30.

Qu. *By how many witnesses ought a man (by the law of God) to be conuicted in a case touching mans life?*

An. By two, and not vnder, chap. 35. 30.

Qu. *How long did God lead the Israelites to and fro in the Wildernesse?*

An. Forty yeeres.

Qu. *Why did hee detaine them so long from their promised happinesse?*

An. To trye their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings,

to

to make them learne onely to truſt in him, and ſo in the end to appeare worthy heires of ſo bleſſed an inheritance.

The end of Numeri.

DEVTERONOMIE.

Queſtion.

WHat *is contained in this Booke of Deuteronomie?*

An. Another repetition of the Law.

Qu. *Why?*

An. Becauſe they were dead to whom the law was firſt giuen.

Qu. *How many things were they to obſerue in reading the Law?*

An. Two things.

Qu. *Which be they?*

An. Firſt, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themſelues, but to teach it alſo to their poſteritie, chap. 4. 9.

Qu. *In what manner did God admoniſh this new generation to be careſull of his Law?*

An.

An. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead, and the wonderfull miracles and victories which he had brought to paſſe amongſt them, to aſſure them of his loue and protection.

Qu. *Amongſt the reſt, which is one of the ſpeciall fauours God beſtowed vpon them, mentioned in this Booke?*

An. That in forty yeeres ſpace, the garments of their Fore-fathers neuer waxed old, chap. 8. 4.

Qu. *How doth hee encourage them not to be afraid to enter into the Land of Canaan?*

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, in that hee was God, and would be true of his promiſe: for he had ſworne they ſhould poſſeſſe it: Secondly, by telling them it was a moſt pleaſant, rich, and fruitfull country, cha. 8. 7. 8. 9. Thirdly, by aſſuring them of all aſſiſtance; yea, the very Hornets and Flyes of the ayre ſhould fight for them, chap. 7. 20.

Qu. *Of how many things doth God counſaile*

faile them to beware, when they are once ſetled in Canaan?

An. Of three things.

Qu. *Which be they?*

An. Vnthankefulneſſe, preſumption, and lacke of charitie.

Qu. *How did he ſhew they might be vnthankefull?*

An. By enioying the fruits of the Land, and not prayſing his name for them, chap. 8. 10.

Qu. *How preſumptuous?*

An. By attributing the glory thereof to their owne ſtrength, and not to the free mercy of God, chap. 8. 17.

Qu. *How vncharitable?*

An. In hauing abundance, and ſhutting vp their hands againſt the pouerty of their brother, chap. 15. 7. 8. A ſinne too common in theſe dayes.

Qu. *What other vices doth he forbid?*

An. Forſaking of Gods ſeruice for the loue of any friend be hee neuer ſo deere, chap. 13. 6. The impouerifhing of Gods Miniſters, chapter 12. 19. Confuſion of ſexe, as a man to weare womans apparrell, or a woman mans, chapter 22. 5. Detaining any thing of anothers which wee finde, chapter 22. 12. 13. All manner of crueltie, euen

toward

toward bruit beasts, chap. 22. verse 6. All doublenesse of heart, hanging betweene two Religions, figured vnto vs by the garment of linsie-wolsie, chapter 21. 10. 25. All violating of virginitie, chap. 22. 25. All bearing of false witnesse, cha. 19. 16. All imploying of euill gotten goods in the seruice of God, as such as thinke they may be charitable with money gotten by theft, vsury, or whoredome, chapter 23. 18. The taking of any thing to gage, whereby our neighbour gets his liuing, chapter 24. 6. All partialitie, as not to punish one for the sinne of another, chapter 24. 16. All securitie and flattering of a mans selfe in his owne sinne, chap. 19. verse 20. 21.

Qu. *If they did, or if wee doe offend in any of these sinnes, how will God execute his iudgement vpon vs?*

An. Without respect of persons, chap. 10. 17.

Qu. *What may we pretend for an excuse if wee be found guiltie in any of these sinnes?*

An. Nothing.

Qu. *Not ignorance?*

An. No.

Qu. *Why?*

An.

An. Becauſe wee are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, chapter 30. 11.

Qu. *Did* Moſes *neuer enter into the Land of Canaan?*

An. No, onely hee had a ſight of it, and then dyed.

Qu. *What was the reaſon?*

An. His ſinne of diſtruſt in Gods power, committed at the waters of Meribah.

Qu. *What may wee learne generally by his whole life?*

An. Sixe vertues, for that one vice before remembred.

Qu. *Which be they?*

An. Firſt, boldneſſe in his calling, that feared not to ſpeake to *Pharaoh*: ſecondly, meekeneſſe againſt wrong, that was not mooued at any deſpightfull words giuen by the Iſraelites: thirdly, patience againſt trauaile, that did not onely guide the Iſraelites in their iourneyes, but at all times decided their cauſes: fourthly, zeale in Gods glory, for the aduancement of vertue and repreſſing of vice: fiftly, loue to his brethren, to ſpend his life for them, rather then they ſhould miſcarry:

sixtly, faith in his end, not enuying that hee might not enter into the Land of promise; considering by death hee was inuested with a greater inheritance, the kingdome of Heauen.

The end of Deuteronomie.

IOSHVAH.

Question.

WHo *succeeded* Moses?

An. Ioshua.

Qu. *By whose appointment?*

An. By Gods.

Qu. *What was his charge?*

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wilderneſſe into Canaan.

Qu. *What especiall vertues had he?*

An. Three.

Qu. *Which be they?*

An. Faith, wisedome, courage, such as all good Gouernours ought to haue.

Qu. *How did he shew his faith?*

An. By beleeuing Gods promises.

Qu. *How his Wisedome?*

An. In gouerning discreetly.

Qu. *How his courage?*

An.

An. In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in renuing his former promise, and telling them they should diuide the Land for an inheritance, cha. 1. 6. Secondly, in giuing them a captaine endued with the spirit of *Moses*, and able to be their conductor, cha. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart vpon their enemies, chap. 2. 11.

Qu. *How were the people confirmed that* Ioshua *had the spirit of* Moses?

An. By two miracles that he did.

Qu. *Which is the first?*

An. His diuiding the waters of Iordan, and the whole hoasts passing ouer dryshod, chap. 3. 19. 17.

Qu. *Which is the second?*

An. He caused the Sunne and Moone to stand still in the firmament, chap. 10. 13.

Qu. *How?*

An. By prayer.

Qu. *What learne you by that?*

An. Two things.

Qu. *Which be they?*

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. *How was God glorified by that miracle?*

An. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. *Were none of the Tribes placed on this side Iordan?*

An. Yes.

Qu. *How many?*

An. Two and a halfe.

Qu. *Which be they?*

An. Reuben, Gad and the halfe Tribe of *Manasseh.*

Qu. *Did they sit downe in peace, and suffer their brethren to goe to warre?*

An. No, they shewed more brotherly loue.

Qu. *How was that?*

An. They left their wiues, children, and cattell in the possessions which were allotted them, and themselues armed went formost, and would take no rest, till their brethren, the other tribes were likewise planted as well as they, chap. 1. 16.

Qu. *When they had passed Iordan, how did*

did Ioshua *shew himselfe thankefull to God for so great a miracle?*

An. By setting vp a memoriall of his power.

Qu. *What was that?*

An. Twelue stones, for the twelue Tribes of Israel.

Qu. *For what purpose did he so?*

An. For two causes.

Qu *Which be they?*

An. First, that such a remembrance of Gods mightie power might serue for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, chapter 43.10.

Qu. *Which was the first Citie they meant to conquer?*

An. Iericho.

Qu. *Did they rashly goe and besiege it, as proudly presuming that howsoeuer or whatsoeuer they did, God would be with them?*

An. No, like discreet Souldiers, they vsed three things.

Qu. *Which were they?*

An. Deliberation, consultation, and sanctification.

Qu. *How deliberation?*

An. They tooke time.

Qu. *How conſultation?*

An. Two manner of wayes, they ſate in counſel amongſt themſelues, and ſubmitted their counſel to the direction of God.

Qu. *How ſanctification?*

An. Two manner of wayes, by prayer and faſting.

Qu. *When they had taken counſell what did they?*

An. Sent ſpies to know the ſtate of their enemies.

Qu. *What danger were they in?*

An. Of death.

Qu. *By whom?*

An. By the King.

Qu. *Who ſaued their liues?*

An. A woman harlot.

Qu. *How?*

An. By hiding them in the toppe of her houſe, when the King made ſearch for them?

Qu. *What moued her to doe ſo?*

An. The fame which ſhe heard of the workes of God.

Qu. *How did the Iſraelites requite this kindneſſe?*

An. They ſaued her, her father, mother, children, and all they had.

Qu. *Did they ſhew this mercy of their owne*

owne accord?

Ans. No: but by the instinct of Gods spirit.

Qu. *What doe we learne thereby?*

An. That God will not the death of sinners if they repent.

Qu. *How was the Citie wonne?*

An. The walles fell downe by the power of God, and then *Ioshua* entred, chap. 6.20.

Qu. *How were the Israelites commanded to esteeme of the Citie and all that was in it?*

An. As a thing execrable and accursed, chap. 6.17.

Qu. *Was nothing reserued?*

An. Yes, siluer, gold, vessels of brasse, and yron.

Quest. *What was to be done with them?*

An. They were to be consecrated to the Lords vse, chap. 6.19.

Qu. *How were they to be consecrated?*

An. By being molten, and the propertie of them altered.

Qu. *What sinne was here committed?*

An. Theft.

Qu. *Who committed it?*

An. *Achan?*

Qu. *How?*

An. Hee kept a Babiloniſh garment, two hundred ſhekels of ſiluer, and a wedge of gold of fifty ſhekels weight, which he had in his Tent, to ſerue for his owne priuate vſe, chap. 7. 11.

Qu. *What was their fortune after the committing of this ſinne?*

An. Their good ſucceſſe was turned into bad, ſuch is alwayes the fruit of wickedneſſe.

Qu, *How did that appeare?*

An. When three thouſand Iſraelites, were ſent againſt Ay, the inhabitants thereof put them to flight, and ſlew ſixe and thirtie of them, chap. 7. 5.

Queſt. *How were they cleared of this ſinne?*

An. By deſtroying *Achan*, his family, and all he had, chap. 7. 24.

Qu. *How did the Gibeonites purchaſe a league of friendſhip with* Ioſhua?

An. By diſſimulation.

Qu *In what manner?*

An. Comming vnto him in ragged clothes, and old ſhoes, as though they had worne out their apparrell, by iourneying from ſome farre countrey.

Qu. *How did* Ioſhua *reward their diſſimulation?*

An. He ſuffered them to liue becauſe of

of his promise, but hee condemned them for euer to be drudges to the congregation, to hew wood and draw water, chap. 9. 11.

Qu. *How many Kingdomes did* Ioshua *subdue?*

An. Thirty and one.

Qu. *What mercies did he shew in all his victories?*

An. None at all, hee destroyed euery soule, chap. 10. 40.

Qu. *What moued him thereunto?*

An. The commandement of God.

Qu. *What is signified by that?*

An. That wickednesse must be quite rooted out where God meanes to be serued.

Qu. *Were the Israelites now in quiet possession of Canaan?*

An. They were. chap. 21. 14.

Qu. *What doth that shew?*

An. The full performance of Gods promise.

Qu. *What vertue doe we learne from the Israelites after their victories?*

An. Two.

Qu. *Which be they?*

An. Thankesgiuing and brotherly vnitie.

Qu. *How were they thankefull?*

An. In protesting to serue and obey God for his benefits bestowed vpon them, chap. 24. 24.

Qu. *How did they shew brotherly vnitie?*

An. In equall diuision of their portions without strife or contention.

Qu. *How did* Ioshua *dye?*

An. Like a vertuous man.

Qu. *How was that?*

An. Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

The end of Ioshua.

IVDGES.

Question.

WHat *Gouernours had the people after* Ioshua?

An. Iudges.

Qu. *Why were they called Iudges?*

An. Because they did execute Gods iudgements vpon their enemies.

Qu *Had they many enemies after the death of* Ioshua?

An. Yes.

Qu. *What was the cause?*

An.

An. Their ſinnes.

Qu. *What was their generall ſinne?*

An. Diſobedience.

Qu. *How did that ſpread?*

An. Into three branches.

Qu. *Which be they?*

An. Vaine pittie, Idolatry and ingratitude.

Qu. *How were they vainely pittifull?*

An. In making league with the Canaanites whom they ought to haue caſt out, chap. 1.

Qu. *How were they Idolaters?*

An. In worſhipping Idols, chap. 2. 12.

Qu. *How vngrateſull?*

An In being made owners of Cities which they built not, and Vine-yards that they planted not, they forgot to glorifie their giuer.

Qu *What were their generall puniſhments for their ſinnes?*

An. As the Lord had ſaid before, thoſe people whom they ſaued became goades to their ſides and thornes in their eyes.

Qu *What is the meaning of that?*

An. They continually vexed them with warre.

Qu. *Wherefore did the Lord ſuffer that?*

An

An. To ſift and proue them as he alwayes will doe ſuch as he loueth.

Qu. *Did the Lord then ſtill loue them, conſidering how they had prouoked him by their former wickedneſſe?*

An. He did.

Qu. *What doth that ſhew?*

An. The vnſpeakeable mercy of God toward his Church.

Qu. *What was the generall vertue that purchaſed his mercy toward them?*

An. Repentance, they cryed, and hee heard their gronings, chap. 2. 28.

Qu. *Wherein was his mercy expreſt?*

An. In ſending them deliuerers.

Qu. *How many were they?*

An. Sixteene.

Qu. *Rehearſe their names?*

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iaer, Iphtaph, Ibſan, Eton, Abdon, Sampſon, Eli, and Samuel.

Qu. *What were the particular ſinnes of the Iſraelites?*

An. In *Abimelech* three.

Qu. *Which be they?*

An. Ambition, tiranny, and deſpaire.

Qu *How was he ambitious?*

An. Hee vſurped the Kingdome after his Father *Gedeons* death, chap. 9. 1.

Qu.

Qu. *How did* Iotham *his youngeſt brother reproue him for his ambition?*

An. By the example of trees, wherein hee ſhewes that thoſe of leaſt deſert are alwayes moſt aſpiring, chapter 9. verſe 8.

Qu. *How was* Abimelech *tyrannous?*

An. In murdering ſeauentie of his owne brothers for the ſecuring of his owne eſtate, chap. 9. 5.

Qu. *Wherein was he deſperate?*

An. In cauſing his Page to kill him in his extremitie, chap. 9. 15.

Qu. *What was the puniſhment of God firſt laid vpon him before this happened?*

An. That as hee had liued a ſtrange life, ſo God gaue him his deaths wound as ſtrangely.

Qu. *How was that?*

An. A woman with a piece of a milſtone almoſt knockt out his braine.

Qu. *Where?*

An. At the tower in Tebez, cha. 9. 53.

Qu. *What ſinne elſe raigned particularly in the people?*

An. In *Sampſon*, luſt: in *Iphtaph*, temeritie or raſhneſſe: in a *Leuite*, loue of vanitie: in the men of *Beniamin*, the rape of a woman: in the *Ephramites*, enuie.

Qu.

Qu. *Toward whom was* Sampſon *luſtfull?*

An. Toward *Dalilah* a wicked woman, chap. 16.4.

Qu. *How was he puniſhed?*

An. He loſt Gods excellent gifts, and became ſlaue to his enemies, chapter 16. 19. 21.

Qu. *How was* Iphtaph *guiltie?*

An. In making a raſh vow and performing it.

Qu. *How was he puniſhed?*

An. Through his owne folly hee became childleſſe.

Qu. *How was the Leuite guiltie?*

An. In forſaking the ſeruice of God to ſupply the wants of his body.

Qu. *How was that?*

An. Hee was content to ſerue in the Temple of Idols for meate, drinke, and apparrell, chap. 17. 10. 11.

Qu. *What was his puniſhment?*

An. Hee was taken priſoner by the men of Dan, chap. 18. 17.

An. How was the Tribe of Beniamin *guiltie?*

An. For the rauiſhing of a Leuites wife.

Qu. *What was their puniſhment?*

Anſw. All the other Tribes roſe vp againſt

againſt them, raced their Citie, and ſlew all their men but ſix hundred that fled into the wilderneſſe, chapter 20. 49.47.

Qu. *How were the Ephramites enuious?*

An. They repined at the great victorie which *Iphtaph* had obtained againſt the Ammonites.

Qu. *How were they puniſhed?*

An. Iphtaph ſlew of them two and forty thouſand, chap. 12. 6.

Qu. *What particular vices were there in the people of other nations?*

An. In *Adonibezek* a Cananite, inhumane crueltie, chap. 1. 7. In the men of Succoth and Penuel churliſh behauiour towards ſouldiers, chap. 8. 6. 8. Deriſion in the Philiſtines againſt *Sampſon.*

Qu. *How was* Adonibezek *cruell?*

An. He did cut off the thumbs of the hands and feet of ſeauentie Kings, and made them gather crums vnderneath his table.

Qu. *What was his puniſhment?*

An. That meaſure which hee had offered others, was laid vpon himſelfe: the Iſraelites, when they tooke him vſed him in the ſame manner, chap. 1. 7.

Qu.

Qu. *How were the men of Succoth, and Penuel churlish to ſouldiers?*

An. In denying them victual in their extremitie.

Qu. *What Souldiers were they thus vnfriendly vnto?*

An. To *Gedeon* and his Souldiers.

Qu. *How did* Gedeon *reuenge himſelfe vpon them?*

An. Hee tore their Elders in pieces with thornes, ouerthrew the Tower of Penuel, and ſlew the men of the Citie, chap. 8. 16. 17.

Qu. *How did the Philiſtines deride* Sampſon?

An. They vſed him as a foole at their feaſt to make them laugh.

Qu. *What did this their diriſion moreouer include?*

An. Blaſphemy againſt God.

Qu. *How was* Sampſon *reuenged vpon them?*

An. Hee puld the banquetting houſe vpon their heads, chap. 19. 13.

Qu. *What doe we learne in this Booke as touching the perſon of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotencie.

Qu. *Wherein ſhewed he his mercy?*

An.

Answ. In pardoning their offences, though they did daily offend him.

Qu. *Wherein his omnipotencie?*

An. In bringing great matters to passe by weake meanes.

Qu. *What were they?*

An. Ehud being lame of his right hand, slew King *Eglon* with a dagger of a cubite long: *Shamgar* slew sixe hundred Philistines with an oxe goade: *Iael* a woman, killed *Sisera* the chiefe Captaine of King *Iabins* hoast, with a hammer and a naile. *Gedeon* a poore thresher ouercame an hoast of men with broken potsheards and rammes hornes: *Sampson* slew foure thousand men with the iaw-bone of an Asse.

Qu *What were the acts of* Eli *and* Samuel.

An. They are set downe in the booke of *Samuel.*

The end of the Iudges.

RVTH.

Question.

OF *whence was* Ruth?

An. Of the Land of *Moab.*

Qu.

Qu. *Of what birth was she?*

An. She was but basely borne.

Qu. *What vertues doe we learne by her example?*

An. Constant loue of a daughter in law to her husbands mother.

Qu. *Who was her Husband?*

An. Chilion, the sonne of *Elimelech*, a man of Iuda.

Qu. *Wherein consisted the loue of* Ruth *to her mother in law?*

An. In two things.

Qu. *Which be they?*

An. In not forsaking her company, and in relieuing her with most painfull labour, chap. 2. 18. and chap. 1. 17.

Qu. *What was her Mother in law called?*

An. Naomi the wife of *Elimelech?*

Question *How came it to passe that* Chilion *the Sonne of* Elimelech *being an Hebrew, married with* Ruth *a Moabite?*

An. Elimelech his Wife and Sonnes, by reason of a famine that was in Iuda, went to dwell among the Moabites, and so grew the acquaintance, chapter 1. 1.

Qu. *How many Husbands had* Ruth?

An. Two.

Qu.

Qu. *Which was the last?*

An. Boaz an Israelite.

Qu. *What doctrine learne we by the mariage of these two, considering the one was an Israelite, and the other a stranger to the children of God.*

An. That by the comming of Christ who vouchsafed in the flesh to proceed from her liue, the Gentiles should be likewise called to saluation aswell as the Iewes.

The end of Ruth.

1 SAMVEL.

Question.

HOw many *of the Iudges remaine vnspoken of?*

An. Two.

Qu. *Which bee they?*

An. Eli and *Samuel.*

Qu. *How many sonnes had* Eli;

An. Two.

Qu. *Which be they?*

An. Hophni and *Phinehas.*

Qu. *What sinne doe we learne to beware of by the example of* Eli.

An.

An. Too much lenitie towards our children.

Qu. *Wherein did* Eli *shew too much lenitie towards his Sonnes?*

An. In not giuing them correction for their faults.

Qu. *What were his sonnes faults?*

An. Prophanation, and adultery.

Qu. *How did they prophane?*

An. In seruing their owne appetites of the sacrifices before God was serued chap. 2. 15.

Qu. *How were they adulterous?*

An. In vsing the company of such women, as after their trauaile came to the Temple to be purified, chapter 2. 22.

Qu. *Did not their father* Eli *rebuke them for these faults?*

An. Yes, as many negligent parents doe now a dayes, told them it was not well done. and bade them doe no more so, and so let them passe.

Qu. *How did God punish the father?*

An. Two manner of wayes.

Qu. *Which be they?*

An First he tooke his office of priesthood from him.

Qu. *How?*

An. By suffering the Arke to be taken away

away by the Philistines, and then vpon the newes thereof *Eli* broke his necke, chap. 4.18.

Qu. *How were his sonnes punished?*

An. With sodaine death, both in one day, chap. 4.17.

Qu. *What did the Philistines with the Arke?*

An. They brought it to Ashdod, a chiefe Citie of theirs, and placed it in the Temple, close by the Idoll *Dagon.*

Qu. *What agreement was betweene the Idoll and it?*

An. As betweene God and the Diuell, light and darkenesse, so that in the end the Idoll fell downe, and was broken in pieces, chap. 5.4.

Qu. *What doe we learne by that?*

An. That when true holinesse comes in place, superstition cannot stand.

Qu. *What sinne was it in the Philistines to take away the Arke of God?*

An. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortalitie and death of the people, and with a grieuous sickenesse called the Emerods, chap. 5.12.

Qu. *What did they with it then?*

An. They sent it backe to Israel, with

with gifts of gold and siluer.

Qu. *What were the gifts?*

Ans. Fiue golden Mise, and fiue golden Emerods.

Qu. *Who receiued it?*

An. The men of Bethshemish.

Qu. *What was their sinne in the receipt thereof?*

An. Curiositie.

Qu. *How?*

An. They would needes open and looke into the Arke, (which was lawfull for none to doe but *Aaron* and his Sonnes) to see if the Philistines had stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

An. Hee smote of those men fifty thousand, threescore and tenne, chapter 6. 19.

Qu. *What doe we learne by this?*

An. Not to prie into the secrets of God further then we haue commission.

Qu. *How did Israel recouer the fauour of God againe?*

An. By repentance.

Qu. *By whose counsell?*

Ans. By *Samuels.*

Quest. *Wherein did they shew repentance?*

An.

An. In acknowledging their sinne, in fasting, and lamenting, chap. 7. 6.

Qu. *What was their speed afterward?*

An. Prosperous.

Qu. *How?*

An. They slew the Philistines, recouered their lost Cities, and established peace, chap. 7. 10. 14.

Qu. *What vertues doe we note in* Samuel?

An. A diligence in his calling toward men, and sinceritie of faith towards God.

Qu. *How did he shew his diligence toward men?*

An. In gouerning iustly.

Qu. *How his sinceritie of Faith toward God?*

An. In truely performing the dutie of a Priest and a Prophet.

Qu. *What reason then had the people to mislike the gouernment of Iudges, and craue a King?*

An. First, because when *Samuel* waxed old, he resigned his authoritie to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

Qu.

Qu. *Was God pleaſed with their deſire?*

An. No.

Qu. *Why?*

An. Becauſe they thirſted for another kinde of gouernment then he had appointed them, and ſeemed to preferre their owne opinion before his wiſedome.

Qu. *How did* Samuel *ſhew they had offended?*

An. By cauſing it to thunder and raine in wheat harueſt.

Qu. *How?*

An. By his prayer and inuocation, chap. 12. 18.

Qu. *What did the people then?*

An. Repented.

Qu. *Was God mercifull?*

An. Yes, and promiſed to be a gracious GOD both to them and their King, vpon condition they would ſerue him: ſo ready is God alwayes to pardon ſinners, if they will turne vnto him, chap. 12. 19. 22.

Qu. *What is to be noted in the life of* Saul.

An. Two things.

Qu. *Which be they?*

An. His vertues and his vices.

Qu. *What were his vertues?*

An.

An. Hee fought the battailes of the Lord, and ouerthrew his enemies.

Qu. *Why was his kingdome taken from him?*

An. Becauſe of his vices.

Qu. *How many were his particular vices?*

An. Eleauen.

Qu. *What was the firſt.*

An. His vſurping vpon the Prieſts office, chap. 13.6. 14.

Qu. *What was the ſecond?*

An. Hee ſlew not *Agag* the King of the Amalekites, as God had commanded him, chap. 15.3.

Qu. *When* Samuel *reproued him for this fault, what was the third ſinne hee ran into.*

An. Obſtinacie.

Qu. *How?*

An. Hee ſtood to it to the Prophets face that he had not offended, chapter 15.20.

Qu. *Which was the fourth offence?*

An. Enuy.

Qu. *How?*

An. Hee grudged at the vertues and good ſucceſſe of *Dauid*, chap. 18. 9.

Qu. *Which was the fift offence?*

An. Ingratitude.

Qu. *How?*

An. He would haue ſlaine *Dauid* the very time that he deliuered him (by his Muſicke) from the torment of the wicked ſpirit, chap. 18. 11.

Qu. *Which was his ſixt offence?*

An. Inconſtancie in his word.

Qu. *How?*

An. He promiſed *Dauid* his daughter *Merah* in marriage, and after gaue her away to another, chap. 18. 19.

Qu. *What was his ſeauenth offence?*

An. Treacherie of minde.

Qu. *How?*

An. He would haue betraied *Dauid* to the Philiſtines, chap. 18. 21.

Qu. *Which was his eight offence?*

An. Murther.

Qu. *How?*

An. Hee would haue killed *Dauid* in his bed, chap. 19. 12.

Qu. *Who preſerued him?*

An. *Michol* his wife, and the daughter of *Saul*, chap. 19. 12.

Qu. *After what manner did ſhe preſerue him?*

An. In letting him downe through a window when the houſe was ſearched.

Qu. *What doe we learne by that?*

An. The dutie of a faithfull Wife toward

ward a vertuous Husband, rather then to a wicked father.

Qu. *What was his ninth offence?*

An. He would haue killed his owne Sonne *Ionathan* for excuſing *Dauid*, ch. 20.23.

Qu. *What was his tenth offence?*

An. He ſlew the Lords Prieſts, chap. 22.18.

Qu. *What was his eleauenth offence?*

An. He conſulted with witches, chap. 28.8.

Qu. *How did God puniſh him for theſe offences?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. Firſt, hee tooke his Kingdome from him, and gaue it to *Dauid*, chap. 15 28. Secondly, hee depriued him of his holy ſpirit, and poſſeſſed him with a fiend, chap. 16.14. Thirdly, he gaue his enemies victory ouer him, chapter 30. Fourthly, his owne ſonnes were ſlaine. Fiftly, he deſpaired and ſlew himſelfe, chap. 31.

Qu *What was the reaſon that he perſecuted* Dauid *as he did?*

An. His iealouſie ouer him, for that he knew hee ſhould ſucceede him in his Kingdome.

Qu. *What did they ſhew in that?*

An. Contempt againſt the ordinance of God.

Qu. *Was* Dauid *then choſen before the death of* Saul?

An. Long before.

Qu. *In his election what do you obſerue?*

An. That God in chooſing his Miniſters hath not reſpect to the outward gifts of the body, but to the inward graces of the minde.

Qu. *How did that appeare?*

An. In chooſing *Dauid* the youngeſt and weakeſt of his brothers, and refuſing the reſt of more likely aſpect and countenance, chap. 10.

Queſt. *After* Dauid *was choſen King, what were his acts?*

An. Hee ſlew a Lyon, a Beare, and vanquiſhed great *Goliah.*

Qu. *What may wee vnderſtand by his proſpering in ſtrength and power?*

An. That to a vertuous minde, God will alſo giue vigour of body.

Qu. *What did hee figure by his victorie ouer* Goliah?

An. The victory of Chriſt ouer the Diuell.

Qu. *What vertues doe we learne from* Dauid *in the firſt Booke of* Samuel.

An.

An. Three.

Qu. *Which be they?*

An. Patience, clemencie and loyaltie.

Qu. *Wherein did hee ſhew his patience?*

An. In quiet bearing of perſecution.

Queſt. *How manifold was his perſecution?*

An. Two-fold: firſt, by *Saul*, and then by the Amalekites.

Qu. *How many wayes did* Saul *perſecute him?*

An. Three manner of wayes.

Qu. *What were they?*

An. Firſt, by bringing him in danger of death: ſecondly, of famine: thirdly, by driuing him into exile.

Qu. *How many times was he in danger of death?*

An. Sixe times.

Qu. *Which be they?*

An. Firſt, in the preſence of *Saul*, when *Saul* threw his ſpeare at him: ſecondly, in being ſent by *Saul* to fetch a hundred foreskinnes of the Philiſtines: thirdly, in his chamber, when his wife *Michol* deliuered him: fourthly, in Gath, when he eſcaped from King *Achiſh* by counterfaiting madneſſe: fiftly,

when he was in the ſame caue with *Saul*: ſixtly, when the men of Ziglag would haue ſtoned him.

Qu. *How many times was hee in danger of famine?*

An. Twiſe: firſt, when hee did eate the Shew-bread, chap. 21 6. ſecondly, when hee ſent to *Nabal* for prouiſion, chap. 35. 8.

Qu. *Wherein liued he an exile?*

An. Firſt, in the wilderneſſe; and then amongſt the Philiſtines.

Qu. *Wherein did hee ſhew his clemencie?*

An. In pardoning *Nabals* churliſh anſwere, when hee had vowed his ruine, chap 25. 23.

Qu. *At whoſe intreatie did hee pardon him?*

An. At *Abigails*, *Nabals* wife.

Qu. *What doe we learne by that?*

An. That many times the follies of men are excuſed by the wiſedome of their wiues.

Qu. *How was he perſecuted by the A. malekites?*

An. They tooke his wiues, *Abyonam* and *Abigail* priſoners.

Qu. *Whoreſcued them?*

An. Dauid.

Qu.

Qu. *Wherein ſhewed he his loyaltie?*

An. Not onely in refraining to lay violent hands vpon *Saul* his annointed ſoueraigne, though twiſe he were in his power, and might haue ſlaine him, but alſo in praying for his welfare.

Qu. *How oft was* Saul *in his power?*

An. Twiſe.

Qu. *Where?*

An. Once in the caue of the rockes of Engedy, and another time in the wilderneſſe of Ziph, neare the mountaine Hachilah, chap. 14. 4. and chap. 16. 7.

Qu. *What doe we learne by this?*

An. That no Subiect ought to lay violent hands vpon his Prince, be hee neuer ſo wicked.

The end of the 1 *Samuel.*

2 SAMVEL.

Queſtion.

WHo *was the firſt offender* Dauid *puniſhed after he came to the crowne?*

An. A picke-thanke, and a counterfaite.

Qu. *What was hee?*

An. An Amalekite.

Qu. *How did he counterfait?*

An. Hee told *Dauid* hee had ſlaine *Saul*, chap. 1.10.

Qu. *How did hee inſinuate and picke a thanke with* Dauid?

An. Hee brought him the Crowne that *Saul* wore vpon his head, and the bracelet that he had vpon his arme, cha. 1.10.

Queſt. *How did the King accept his newes?*

An. Hee rent his clothes, wept, and faſted till night.

Qu. *What learne we by that?*

An. The tender compaſſion of *Dauid*, and ſo conſequently that ought to be in all Chriſtians for the hard misfortune euen of our enemies, chapter 1.12.

Qu. *How did he reward the counterfaite?*

An. As I wiſh all counterfaite pickethanks may be; in ſtead of a rich reward which he hoped for, he frowned vpon him, askt him how hee durſt ſhed the bloud of the Lords annointed, & commaunded one of his followers to kill him, chap. 1.15.

Qu.

Qu. *How was the ſtate of the Kingdome when* Dauid *entred vpon it?*

An. Like a tempeſtuous ſea.

Qu. *What was the reaſon?*

An. Ciuill diſſention.

Qu. *Who raiſed it?*

An. Iſhboſheth the Sonne of *Saul*, whom *Abner* made King of Iſrael.

Qu. *Did they make warre vpon* Dauid?

An. They did.

Qu. *How was that warre ended?*

An. God gaue *Dauid* victorie.

Qu. *By what meanes?*

An. Firſt, by force of armes, chap. 2. 17. Secondly, by reaſon of a priuate quarrell betweene *Iſhboſheth* and *Abner* his chiefe captaine, chap. 3. 8.

Qu. *Whither went* Abner?

An. He fled to *Dauid*.

Qu. *What was his welcome thither?*

An. Ioab, *Dauids* chiefe captaine ſlew him treacherouſly, becauſe *Abner* before had ſlaine *Aſahel Ioabs* brother, chap. 3. 27.

Qu. *Was* Dauid *priuie to this act?*

An. No, but greatly lamented it, and prayed to God to reward *Ioab* according to his deſert, chap. 3. 29.

Qu. *What became of* Iſhboſheth?

An. After *Abner* left him, two of his owne seruants (*Baanah* and *Rachab*) traterously slew him, and brought his head to *Dauid*, chap. 4. 8.

Qu. *How did* Dauid *reward them?*

An. As villaines should be: caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole in Hebron, chap. 4. 12.

Qu. *What doe we learne by these circumstances?*

An. The good hope of *Dauids* vertuous gouernment.

Qu. *What was the next argument of his vertuous gouernment?*

An. Hee did that which euery good Prince ought to doe.

Qu. *What was that?*

An. Studied to aduance religion.

Qu. *How?*

An. In bringing the Arke of God into the Citie, dauncing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called vpon, chap. 6. 16.

Qu. *How did God accept of his zeale and good intent?*

An. So well, as he gaue him dominion ouer

ouer many nations, and promiſed to eſtabliſh the kingdome to his poſteritie for euer, chap. 8. and chap. 7. 12.

Qu. *What did* Michol *when ſhee ſaw* Dauid *her Husband daunce before the Arke?*

Anſw. As the wicked of our time, laughed his godly zeale to ſcorne, chap. 6. 16.

Qu. *After this, how many times did* Dauid *fall from God?*

An. Thrice.

Qu. *In what manner?*

An. Firſt, through luſt: ſecondly, through murder: laſt of all, through preſumption.

Queſt. *How did hee offend through luſt?*

An. He knew the wife of *Vriah*, chap. 11. 4.

Qu. *How through murther?*

An. Hee cauſed her husband to be ſlaine, chap. 11. 15.

Qu. *How through preſumption?*

An. Hee numbred his people, as depending vpon victorie by the multitude of men and not by the power of God, chap. 24. 1.

Qu. *How did God plague him for his firſt two ſinnes?*

An.

An. Hee kindled diſſention againſt him both within his houſe and without.

Qu. *How within his houſe?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, by the meanes of a deadly hate that ſprang vp betweene his Sonnes.

Qu. *Which ſonnes?*

An. Abſalon and *Ammon?*

Qu. *How?*

An. Ammon deflowred *Thamar Abſolons* ſiſter, for which *Abſolon* ſlew *Ammon*, chap. 13. 29.

An. What was the ſecond cauſe of diſſention?

An. Abſolon conſpired againſt his Fathers crowne and dignitie, chap. 15. 1.

Qu. *How did he practiſe to aſpire?*

An. By ſtealing the hearts of the people from his Father by curteſie and flattering ſpeeches.

Qu. *Who was his chiefe Counſellour?*

An. Achitophel.

Qu. *What became of* Achitophel?

An. He hung himſelfe, chap. 17. 23.

Qu. *What became of* Abſolon:

An. Hee likewiſe had an vntimely death.

Qu.

Qu. *In what manner?*

An. As he fled before his Fathers armie, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust through the body with darts by *Ioab*, chap. 18. 9. 14.

Qu. *What may we learne by these mens ouerthrow?*

An. That treason will alwayes haue a shamefull end.

Qu. *How was dissention stirred vp against* Dauid *without his house?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, by the reproach of a base subiect of his, vomited out against him, and then by the forraine malice of the Philistines, chap. 21.

Qu. *What was the Subiect called that reuiled him?*

Ans. *Shemei* of the house of *Saul*.

Qu. *How did he reuile him?*

An. Hee called him murtherer, and cast stones and dust in his face, chap. 16. 7. 13.

Qu. *Did* Dauid *endure it?*

An. Yes, (as hee did all his former troubles) with patience, commaunding his men of warre not to touch *Shemei*, for said hee, my Sonne which came

came out of mine owne bowels, ſought my life, then how much more may this ſonne of *Iemmini*? ſuffer him to curſe, for the Lord hath bidden him, chap. 16. 11.

Qu. *What vertues ſhone in* Dauid *beſide his Patience?*

An. Gratitude and continencie.

Qu. *Wherein did he ſhew himſelfe gratefull?*

An. In giuing all the Ilands of *Saul* to *Mephiboſheth*, his friend *Ionathans* Sonne, chap. 9.9.

Qu. *Wherein was he continent?*

An. In refuſing (being very faint through thirſt) to drinke of the water which men had hazarded their liues to fetch him, chap. 23. 17.

Qu. *How was* Dauid *plagued for his preſumption?*

An. God offered him the choyſe of three plagues.

Qu. *Which were they?*

An. Eyther to haue ſeauen yeeres famine, or to flye three moneths before his enemies, or to haue three dayes peſtilence in the Land, chap. 24. 13.

Qu. *Which did* Dauid *chooſe?*

An. Three dayes peſtilence.

Qu. *What was his reaſon?*

An.

An. Becauſe hee had rather fall into the hands of God then man, for God will be mercifull when men are pittileſſe.

Qu. *How many of his people dyed of the peſtilence?*

An. Threeſcore and ten thouſand, chap. 24.15.

Qu. *In all the troubles of* Dauid *did God ſend no friends to comfort him?*

An. Yes, God is a God of mercy, and as hee doth promiſe, euen ſo hee will performe: at all times of his diſtreſſe hee raiſed him ſome friend or other.

Qu. *Which were they?*

An. Before *Saul* dyed, *Ionathan*, *Michol*, *Abimelech* the prieſt, foure hundred men that came to his aide in the Wilderneſſe, *Abigail* rich *Nabals* wife, that brought him prouiſion, and *Achiſh* king of Gath, that gaue him a Citie called Ziglag to dwell in.

Qu. *After* Sauls *death in the time of his perſecution, who were his friends?*

An. Beſide many other of his Subiects that ſtucke vnto him, *Huſhai* ſhewed himſelfe a ſpeciall friend, in ouerthrowing the counſaile of *Achitophel*, whereby the rebellion of his ſonne

Abſolon

Absolon was cut off, chap. 16. and olde *Barzillai* that succoured him when hee fled from his Sonne, chap. 19. 32.

Queſt. *Notwithſtanding the manifold troubles* Dauid *had, did hee at laſt finde reſt?*

An. Yes, and dyed in peace.

Qu. *What doth his troubleſome life and quiet end figure vnto vs?*

An. The race of the chiefe King of heauen and earth Chriſt Ieſus, who according to the fleſh, was perſecuted on euery ſide (as *Dauid* was) with outward and inward enemies, as wel in his owne perſon as in his members, but at laſt ouercame all, and gaue his Church perpetuall victory: his name be praiſed.

The end of Samuel.

KINGS and CHRONICLES

Queſtion.

WHo *ſucceeded* Dauid?

An. His Sonne *Saloman.*

Qu. *What was the firſt thing he asked of God?*

An. Wiſedome, and God gaue it him, chap. 3. 12.

Qu.

Qu. *What did he ſhew therein?*

An. That wiſedome beautifieth a Prince or ruler more then either wealth or honour.

Qu. *What was the firſt ſinne hee puniſhed?*

An. Rebellion in *Adoniah*, Chapter 2.25.

Qu. *What was the ſecond?*

An. Murther.

Qu. *In whom?*

An. In *Ioab*, for the death of *Abner* and *Amaſa*, although he fled to the Altar for refuge.

Qu. *What doth that ſignifie?*

An. That no place ought to ſhelter an homicide, chap. 2. 34.

Qu. *What was* Salomons *eſtate?*

An. Peacefull and full of pompe.

Qu. *How came that to paſſe?*

An. By the gift of God.

Qu. *Wherefore?*

An. Becauſe he asked wiſedome firſt and aboue all things (when GOD put him to his choiſe) therefore he had not onely wiſdome giuen him but all things elſe.

Qu. *How did he ſhew himſelfe thankefull?*

An. In employing his wealth and wiſe-

Wiſedome to the glory of God.

Qu. *How was that?*

An. Hee iudged iuſtly, and builded a moſt ſumptuous Temple to the name of the Lord.

Qu. *Wherein conſiſted the magnificence of* Salomon?

An. In theſe things: hee ruled all the kingdoms, from the riuer of Euphrates vnto the land of the Philiſtines, and the borders of Ægypt, chap. 4. 21. His victuals for one day were thirtie meaſures of fine flower, and threeſcore meaſures of meale, ch. 4. 22. Ten fat Oxen, & twenty Oxen of the paſture, an hundred Sheepe, beſide Harts, Buckes, Bugles, and fat fowle, chap 4. 23. He had fortie thouſand ſtals of horſes for his chariots, and twelue thouſand horſ-men, ch. 4. 26. Gold and ſiluer was as plentifull as ſtones, chap, 10. 27. He had ſeauen hundred wiues, and three hundred Concubines, ch. 11. 3. Beſide all this he had wiſdome more then any creature liuing.

Qu. *Yet in the end, notwithſtanding hee had his hearts deſire in theſe and all things elſe, what was his opinion of this worlds felicitie?*

An. That all was vanitie and vexation of ſpirit.

Qu.

Qu. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

An. He did.

Qu. *In what manner?*

An. By adultery and Idolatry, chap. 11.5.

Qu. *What doe we learne by that?*

An. That how absolute soeuer wee are for honour, wisedome or riches, yet we may fall as *Salomon* did.

Qu. *How was* Salomon *punished for his sinne?*

An. God raised vp enemies against him, and after his death diuided his kingdome, leauing the least part to his Sonne.

Qu. *Why did not God quite extinguish his race, considering his sinne?*

An. Because of the promise which he made to his seruant *Dauid*, chapter 1. 34.

Qu. *Who succeeded* Salomon?

An. His sonne *Rehoboam?*

Qu. *How many Tribes had he vnder his dominion?*

An. Two, *Iuda* and *Beniamin.*

Qu. *Who ruled ouer Israel?*

An. Ieroboam, a seruant to King *Salomon.*

Qu.

Qu. *How many Tribes were vnder him?*

An. Ten, chap. 11.31.

Qu. *What vices doe we learne to ſhunne by the liues of the Kings of Iſrael and Iuda?*

An. Not to corrupt religion to ſerue our owne turnes.

Qu. *By whoſe example?*

An. By the example of *Ieroboam* King of Iſrael, chap. 12.28.

Qu *What elſe?*

An. Not to lay violent hands vpon Gods miniſters.

Qu. *By the example of whom?*

An. Of *Ieroboam*, chap. 13.4.

Qu. *How did God puniſh him?*

An. As hee thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and he could not plucke it backe againe, chap. 13.4.

Qu. *What elſe?*

An. Not to conſpire againſt the king.

Qu. *By the exvmple of whom?*

An. Of *Zimri* that ſlew *Elah* King of Iſrael, being drunke in Tirzah, and afterward ſate vpon the throne, cha. 16. 9. 10.

Qu. *What was the end of* Zimri?

An. He raigned but ſeauen dayes and being

being beſieged in Tirzah, and finding no way to eſcape, burnt the Kings Palace, and himſelfe in it, chap. 16. 18.

Qu. *What elſe?*

An. Not wrongfully to deſire our neighhours goods.

Qu. *By the example of whom?*

An. Of *Ahab* King of Iſrael.

Qu. *What elſe?*

An. Not to ſhed his neighbours bloud to be made owner of his goods.

Qu. *By the example of whom?*

An. Of *Ahab* and *Ieſabel*, who by the practiſe of falſe witneſſe put *Naboth* to death, and tooke his vineyard, chap. 21. 13.

Qu. *How were they puniſhed?*

An. *Ahab* was ſlaine at Ramoth Gilead, and *Ieſabel* was throwne out at her chamber window and daſhed in pieces, chap. 22. 34. and 2 Kings, chap. 9. 33.

Qu. *What elſe?*

An. Not to hate the preachers of God, becauſe they grate vpon our galled conſciences.

Qu. *By the example of whom?*

An. Of *Ahab*, chap. 22. 8.

Qu. *What elſe?*

An. Not to be couetous.

Qu.

Qu. *By the example of whom?*

An. Of *Gehezi* that tooke money, garments, sheep, oxen, and other things where he should not.

Qu. *What was his punishment?*

An. He was plagued with the leprosie 2 Kings, chap. 5. 27.

Qu. *What else?*

An. Not to take counsaile of Spirits in time of sickenesse, or any other extremitie.

Qu. *By the example of whom?*

An. Of *Ahaziah*, who hauing taken a fall through the lattice of a window, sent his seruants to *Baalzebub*, to know if he should recouer or no, 2 Kin. 1. 2.

Qu. *How did God punish him for that sinne?*

An. He suffered him to pine vpon his bed for want of helpe, 2 Kings, chap. 1.

Qu *What else?*

An Not to blaspheme the name of God.

Qu. *By the example of whom?*

An. Of *Senacherib* the Assyrian.

Qu. *How was he punished?*

An. God slew of his souldiers an hundred fourescore and fiue thousand men, and when he returned into his country

his

his owne ſonnes murdered him in the Temple of his Idoll Gods, 2 Kings, 19. 35. 37.

Qu. *What elſe?*

An. Not to diride Gods Miniſters.

Qu. *By the example of whom?*

An. Of the children of Bethel, that called *Eliſha* bald-pate, 2 Kin. cha. 2. 24.

Qu. *How were they puniſhed?*

An. Two Beares came out of the Forreſt, and tore them in pieces.

Qu. *What elſe?*

An. Not to be vaine-glorious.

Qu. *By the example of whom?*

An. Of *Hezekiah*, that in pride ſhewed all his wealth to the Embaſſadours of Babel.

Qu *How was he puniſhed?*

An. God gaue all that wealth afterward into the hands of the King of Babel for a pray, 2 Kings, chapter 20. verſe 17. 18.

Qu. *What elſe?*

An. Not to mocke or ieſt at the preaching of the word of God.

Qu. *By the example of whom?*

An. Of *Zedekiah* and his Subiects, that mocked and deſpiſed the Prophets that were ſent to fore-warne them of their

their deſtruction, 2 Chron. 36. 19.

Qu. *What was their puniſhment?*

An. *Zedekiah* himſelfe, for deſpiſing the light of the ſoule, loſt the ſight of his body, his eyes were pulled out; his ſonnes were ſlaine before him; and hee and the people carryed into captiuitie to Babylon.

Qu. *What vertues doe wee learne by the liues of the Kings of Iſrael and Iuda?*

An. To haue a ſure confidence in the prouidence of God.

Qu. *By the example of whom?*

An. By *Eliah* the Prophet, to whom in time of famine God ſent meat by Rauens, 1 Kings, chap. 17. 6.

Qu. *What elſe?*

An. To be charitable to the diſtreſſed.

Qu. *By the example of whom?*

An. Of the widow of Sarepta, whoſe oyle and meale, the more ſhe ſpent the more ſhe had for her kindneſſe ſhewed to *Eliah*, 1 Kings, chap. 17. 16.

Qu. *What elſe?*

An. To be zealous in prayer.

Qu. *By the example of whom?*

An. Of *Eliah*, who in time of great drowght called faithfully vpon the Lord, and he poured downe raine vpon the earth, 1 Kings, chap. 18. 4, 5.

Qu.

Qu. *How many be the degrees by which prayer aſcends into heauen?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, humilitie, in ſhewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion, in hauing minde of nothing elſe when we pray. Thirdly, faith, in beleeuing to obtaine that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iuſt. Fiftly, conſeruation of life, that our manners anſwere our deuotion. Sixtly, perſeuerance, that is neuer to be faint or weary of ſo good an exerciſe.

Qu. *What learne we elſe?*

An. Not to doubt of our reſurrection.

Qu. *By the example of whom?*

An. Of *Eliiah*, that was taken body and ſoule vp into heauen, 2 Kings, chap. 2. 11.

Qu. *What elſe?*

An. To be faithfull.

Qu. *Why?*

An. Becauſe where faith is, nothing ſeemes impoſſible.

Qu. *By the example of whom?*

An. Of *Eliſha* that raiſed the dead to life: cured *Naaman* the Leaper, and

made yron to ſwimme vpon the waters 2 Kings chap.4.35. chap.14.and ch.6.6.

Qu. *What elſe?*

An. Not to diſtruſt the omnipotencie of God.

Qu. *By the example of whom?*

An. Of the deſtruction that fell vpon the Aramites that lay before Samaria, without any ſtroke of mans hand, 2 Kings chap.7.17.

Qu. *What elſe?*

An. To aſſure our ſelues of Gods help, howſoeuer wee are forſaken of men.

Qu. *Why?*

An. Becauſe millions of Angels incampe about the faithfull, 2 Kings chap. 6.17.

Qu. *What elſe?*

An. To aduance true religion.

Qu. *By the example of whom?*

An. Of *Ioſiah* King of Iuda, that put downe Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings chap.23.2.

Qu. *What elſe?*

An. Not to ſpare our owne parents in caſe of religion.

Qu. *By the example of whom?*

An. Of *Aſa* King of Iuda, that depoſed

deposed his owne mother for Idolatry, 2 Chron. 15. 16.

Qu. *What else?*

An. To prouide liuing for the Ministers of God.

Qu. *By the example of whom?*

An. Of *Ezechiah* King of Iuda, that commanded the tithes of corne, wine, oyle and hony to be brought to the Priests, 2 Chron. chap. 3. 1. 4. 5.

Qu. *What else?*

An. Not to doubt of forgiuenesse, if we repent.

Qu. *By the example of whom?*

An. Of *Manasseh* King of Iuda, whom vpon his heartie repentance, God deliuered out of captiuitie, 2 Chron. chap. 33. 13.

Finis Kings and Chronicles.

EZRA.

Question.

WHo writ this Booke?

An. Ezra.

Qu. *Of what Nation was he?*

An. A Iew of the familie of *Aaron?*

Qu. *How many things doe we generally learne out of this Booke?*

An. Foure.

Qu. *Which is the first?*

An. The truth of Gods mercie.

Qu. *How?*

An. In that according to his promise, after seauenty yeeres were expired, hee deliuered his people out of captiuitie.

Qu. *By the fauour of whom?*

An. Of *Cyrus* King of Persia, chapter 1.

Qu. *Who brought them home?*

An. *Zerubbabel* and *Ezra*, chapter 1. and chap 7.

Qu. *Which is the second thing wee doe learne out of this Booke?*

An. The thankfulnesse which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7.27.

Qu. *What is the third?*

An. The care that wee ought to haue to establish true religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chap. 6. 15.

Qu.

Qu. *What is the fourth?*

An. When wee are once planted in peace, and haue the vse of true religion, to labour as the Israelites did for the preseruation of humane societie, by seeing good lawes executed, chap. 10.

The end of Ezra.

NEHEMIAH.

Question.

WHat was Nehemiah.

An. A Iew, and in great fauour with *Darius.*

Qu. *What was his disposition?*

An. He feared God and desired the good of his countrey.

Qu *How did that appeare?*

An. First, by his daily prayer: next, by the lamentation he made for the misery of his countrey-men, chap. 1. 4. and lastly, by obtaining meanes to help them.

Qu. *He did not then (as many will in these dayes) say God help onely, and so forget the misery of their brethren, but hee*

laboured to giue them succour?

An. He did.

Qu. *In what manner?*

An. Hee procured a licence of the King, to get prouision for the repairing of Ieruſalem, chap. 2. 8.

Qu. *Who hindred him in his worke?*

An. Sanballet, the Horonite, and *Tobith* the Ammonite.

Qu. *For what cauſe?*

An. Vpon malice.

Qu. *What doe we learne thereby?*

An. That the Diuell and his inſtruments ſtill lie in waite to hinder vertuous exerciſes.

Qu. *How did they hinder the Iewes?*

An. By raiſing warre vpon them.

Qu. *Did the Iewes then leaue off their enterpriſe?*

An. No, they laboured with one hand, and held the ſword in the other, chap. 4. 17.

Qu. *What doth their diligence teach vs?*

An. In repairing the new Ieruſalem of our ſoules, as they did their old Ieruſalem of their earthly habitation, to practiſe the deedes of charitie with one hand, and in the other to hold the ſhield of faith, to keepe off the aſſaults of the Diuell and his inſtruments.

Qu.

Qu. *What did* Nehemiah *repaire in Ieruſalem?*

An. The wals of the broken buildings.

Qu. *What elſe?*

An. Decayed religion, and corruption of manners, chap. 13.

The end of Nehemiah.

ESTER.

Queſtion.

WHat was Eſter?

An. A poore maide.

Qu. *How was ſhe aduanced?*

An. To be the wife of a King.

Qu. *By what meanes?*

An. By the prouidence of God and her owne vertue.

Qu. *To what end?*

An. To protect the Ievves her countrey men.

Qu. *What vices doe we learne to ſhunne by the contents of this Booke?*

An. Not to feaſt in oſtentation of our riches.

Qu. *By the example of whom?*

An. Of *Ahaſhueroſh* King of Perſia and Media, that made a feaſt for an hundred and foureſcore dayes, chapter 1. 4.

Qu. *What elſe?*

An. The diſobedience of wiues to their husbands.

Qu. *By the example of whom?*

An. Of *Vaſhti*, *Ahaſhueroſhes* Queene that refuſed to come to him when hee ſent for her.

Qu. *What was her puniſhment?*

An. Shee was baniſhed the Kings company for euer.

Qu. *What elſe?*

An. Not to buy ſinne with the price of money.

Qu. *By the example of whom?*

An. Of *Haman*, that would giue the King tenne thouſand talents of ſiluer to haue the Iewes deſtroyed, chapter 39.

Qu. *What elſe?*

An. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

An. Of proud *Haman*, that wiſhed the death of euery one that did not ſalute him.

Qu.

Qu. *What was his puniſhment?*

An. Hee was hanged himſelfe vpon the gallowes that he made for another man, chap. 7. 10.

Qu. *What vertues doe we learne out of this Booke?*

An. To obſerue temperance in our feaſting.

Qu. *By the example of whom?*

An. Of King *Ahaſhueroſh*, that commaunded (during his feaſt) no man ſhould be compelled to drinke more then what he pleaſed, chap. 1. 8.

Qu. *May not Chriſtians be aſhamed of this?*

An. Yes.

Qu. *Shew me your reaſon?*

An. Becauſe hee that was a Heathen thought it a ſinne to carowſe, but wee that know God make it no conſcience to be drunke.

Qu. *What vertues learne we elſe?*

An. The loue of a woman vnto her countrey-men.

Qu. *By the example of whom?*

An. Of *Eſter*, that made void a decree purchaſed by *Haman*, for the deſtruction of all the Iewes in Perſia, chap. 8. 11.

The end of Eſter.

Iob.

Question.

WHat learne we in generall out of the Booke of Iob?

An Fiue things.

Qu. *Which be they?*

An. First vprightneſſe of life, in theſe words: and *Iob* was an vpright and iuſt man, chapter 1. 1. Secondly, patience in affliction: ſhall wee receiue good at the hand of the Lord and not euill: chap. 2. 10. Thirdly, mutabilitie of the world, in theſe words: ſuch things as my ſoule abhorred to touch (as are ſorrowes) are my meate, chap. 6. 7. Fourthly, the enuy of the diuel, in theſe words: touch that he hath, and ſee if hee will not blaſpheme thee to thy face, chap. 1. 11. Fiftly, the mercy of God in theſe words: he maketh the wound, and bindeth it vp, chap. 5. 18.

Queſt. *Wherein conſiſted his vprightneſſe?*

An. In three things.

Qu. *Which be they?*

An.

An. In holineſſe toward God: in vprightneſſe toward the world: and in ſobrietie toward himſelfe.

Qu. *In holineſſe how?*

An. Hee did offer burnt offerings for himſelfe and for his children, chapter 1.5.

Qu. *In righteouſneſſe, how?*

An. Hee was the eyes to the blinde, chap. 29.15. The feete to the lame, chap. 29.15. He fed the hungry, chap. 31.19. He clothed the naked, ch. 31.19. He ſtood with the widdow and fatherleſſe, chap. 31.16.21. He harboured the ſtranger, chap. 31.32. He iudged iuſtly, chap. 29.14.

Qu. *In ſobrietie, how?*

An. His heart was not infected with luſt, chapter 31.7. Nor did his feet walke in deceit, chapter 31.5. Nor made he gold his hope, chap. 31.24. Nor did his mouth kiſſe his hand, (that is) hee was not vaine-glorious, chap. 31.27.

Qu. *Wherein conſiſted his patience?*

An. In bearing with the mutabilitie and change of his eſtate.

Qu. *Wherein conſiſted the change of his eſtate?*

An. In fiue things.

Qu.

Qu *Which be they?*

An. First, hee loſt his children and his wealth, chap. 1. Secondly, his body became leprous, chap. 27. Thirdly, his friends vpbraided him, cha. 4. 5 Fourthly, his wife forſooke him, chap. 19. 17. Fiftly, his owne ſeruants deſpiſed him, chap. 19. 15, 16.

Qu. *Wherein conſiſted the enuie of the Diuell?*

An. In tempting him many wayes, before he would be ſatisfied of his conſtancie.

Qu. *Wherein the mercy of God?*

An. In this, as he did ſmite, ſo he did heale: as he did puniſh, ſo he did preſerue: as he did take away, ſo hee did reſtore.

Qu. *How was* Iob *reſtored.*

An. Double the wealth hee had before, chap. 42. 10.

Qu. *What doe we learne by that?*

An. That Gods mercy is greater then his iudgement.

Qu. *What haue we when we come into this world?*

An. Nothing.

Qu. *What ſhall we haue when wee depart?*

An. As much, chap. 1. 11.

Qu.

Qu. *What shall hee reape that ploweth iniquitie?*

An. The same, chap. 48.

Qu. *Can any man say to himselfe, I am righteous?*

An. No, not the Angels in heauen, chap. 4. 18.

Qu. *What is man borne to by nature?*

An. To trauell, as naturally as it is for the sparke to flye vpward chap. 5. 7.

Qu. *To what may wee compare fayned friends?*

An. To a riuer that in Summer is dry, and in Winter is frozen, chap. 6. 15.

Qu. *To how many things may we liken the vanishing frailtie of mans age?*

An. To sixe things.

Qu. *Which be they?*

An. First, to the vanishing of a cloud, chap. 6. 9. Secondly, to the swiftnesse of a Weauers shuttle, chap. 6. 7. Thirdly, to a shadow, chap. 8. 9. Fourthly, to the hasty speede of a Poast, chap. 9. 25. Fiftly, to the sailing of a shippe, and the flight of an Eagle, chap. 9. 26. Sixtly, to a flower that shooteth forth in the morning and is withered by the night, chap. 14. 2.

Qu. *What shall deuoure the house of bribes?*

An.

An. Fire.

Qu. *May a man boast of the greatnesse of his birth?*

An. No.

Qu. *Why?*

An. Because corruption is our mother, and the wormes our sisters and brothers, chap. 17. 13.

Qu. *Though wee dye, what hope doth* Iob *giue vs?*

An. That we shall rise againe, and see God in our flesh, chap. 19. 16.

Qu. *Of what continuance is the ioy of the wicked?*

An. For a moment, chap. 10. 5.

Qu. *What may wee thinke when wee see the wicked flowrish?*

An. That they are kept to the day of destruction, chap. 21. 30.

Qu *How comes wisedome to men?*

An. Neyther by age nor authoritie, chap. 32. 9.

Qu. *How then?*

An. By the gift of God.

Qu. *What is God?*

An. Incomprehensible for power, iustice and prouidence, chap. 38. 39.

The end of Iob.

Psalmes.

PSALMES.

Queſtion.

WHat *is the generall doctrine of the Pſalmes?*

An. Prayer and thankeſgiuing: prayer that God will continue his fauour towards vs: thankeſgiuing for his benefits receiued.

Qu. *What man is bleſſed?*

An. Hee that contemneth not Gods Word, but meditateth vpon his Law.

Qu. *What is he like?*

An. A Tree planted by the waters ſide.

Qu. *What man is curſed?*

An. He that ſitteth in the ſeat with the ſcorners of Gods word.

Qu. *What is he like?*

Anſ. Chaffe ſcattered before the winde.

Qu. *Who conſpires againſt God and his annointed?*

An. The Heathen, and wicked doers.

Qu.

Qu. *What is the end of their conſpiracie?*

An. Diriſion before God, Pſal. 2. 4.

Qu. *In time of trouble in whom muſt we truſt?*

An. In the Lord.

Qu. *Why?*

An. Becauſe he will deliuer vs, Pſal. 3. 3.

Qu. *Who turnes the glory of God into ſhame?*

An. Louers of vanitie and lyes, Pſal. 4. 2.

Qu. *What is a perſecuter of Gods people compared vnto?*

An. A Lyon.

Qu. *Why?*

An. Becauſe like a Lyon he will teare in pieces and deuoure, Pſal. 7. 2.

Qu. *If the wicked ſeeke to obſcure the glory of God how will he reueale his praiſe?*

An Euen by the mouthes of babes and ſucklings, Pſal. 8. 2.

Queſt. *How will the Lord iudge the world?*

An. In righteouſnelle, Pſal. 9. 8.

Qu. *Are the poore deſpiſed in Gods ſight?*

An. No: hee is their refuge, Pſalme 9. 9.

Qu.

Qu. *What is the practiſe of the worldly man?*

An. Fraud, rapine & tyranny, Pſal. 10.

Qu. *What is his reward?*

An. Fire, brimſtone, and ſtormy tempeſts.

Qu. *How many are the righteous?*

An. In earth none: there is not one doth good, no not one, Pſal. 14.

Qu. *Who ſhall dwell vpon Gods holy hill?*

An. Hee that ſpeakes truth, ſlanders not his neighbour, and giues not his money to vſury. Pſal. 15. 3. 5.

Qu. *Of what did* Dauid *propheſie?*

An. Of Chriſt.

Qu. *Wherein?*

An. In theſe words: thou wilt not leaue my ſoule in the graue, nor ſuffer thy holy One to ſee corruption, Pſalm. 16. 10.

Qu. *What is true felicitie?*

An. The fruition of Chriſt Ieſus face to face in righteouſneſſe, Pſal. 17. 10.

Qu *Who will the Lord teach in his way?*

An. The humble heart. Pſal. 25. 9.

Qu. *How doth the Lord loue vs?*

An. More then father or mother: for when they forſake vs, hee will take vs vp, Pſal. 27. 10.

Qu.

Queſt. *Hee will not then be angry for euer?*

An. No, his anger endureth but a while, and though ſorrow be this night we ſhall haue ioy to morrow, Pſal. 30. 5.

Qu. *What muſt wee doe when we haue ſinned?*

An. Confeſſe our wickedneſſe though it be againſt our ſelues.

Qu. *What followes?*

An. Forgiueneſſe, Pſal. 32. 4.

Qu. *Is it not enough for vs to eſchew euill?*

An. No.

Qu. *What then?*

An. Wee muſt likewiſe doe good, Pſal. 34. 14.

Qu. *May the wicked proſper?*

An. Like a greene Bay-tree, but they ſhall quickly wither. Pſal. 37. verſe 35. 36.

Qu. *May the righteous be miſerable?*

An. Yes, but their inheritance ſhall be perpetuall, Pſal. 37. 18.

Qu. *What is the vanitie of rich men?*

An. They heape vp wealth, & know not who ſhall enioy it, Pſal. 39. 6.

Qu. *When the oppreſſed mourne, what doth God?*

An. Hee gathers his teares into a bottle,

bottle, and keepes a Regiſter of their wrong, Pſal. 56.8.

Qu. *To what end?*

An. To poure ſo much vengeance vpon their oppreſſors head.

Qu. *To whom muſt all fleſh appeale?*

An. To God.

Qu. *Why?*

An. Becauſe though worldly Magiſtrates grow ſlacke and remiſſe, yet hee will heare their complaints, Pſalme 65. 2.

Qu. *How doth God finde the true diſpoſition of his people?*

An. By tryall.

Qu. *How doth he trye them?*

An. As ſiluer is tryed, in the fire of affliction, Pſal. 66. 10.

Qu. *In the ſea of this life, what hope haue we to ſaue vs from drowning?*

An. A Rocke.

Qu. *What is that Rocke?*

An. Chriſt Ieſus, Pſalme 71.3.

Qu. *Why are Magiſtrates called Gods?*

An. Becauſe they ſupply the place of God for the adminiſtration of Iuſtice.

Queſt. *How doe they prowe to be no Gods?*

An. In that they dye like men, Pſal. 82. 6. 7.

Qu.

Qu. *Hath God made an election of thoſe that ſhall be ſaued?*

An. Yes.

Qu. *When?*

An. Before the foundations of the earth were laid, Pſal. 90. 2.

Qu. *Why are the righteous compared to a Palme tree?*

An. Becauſe as the wood of that is ſweet, ſo ought they to be ſweet wood for the building of Gods Church: as the leaues of it are greene, ſo ought their wordes alwayes to be vertuous: as the fruit of it is laſting, ſo their good deedes ought to be without ceaſing.

Qu. *How is God made viſible to our mortall eyes?*

An. By his creatures, the light is his cloathing, hee moues vpon the wings of the winde, his meſſengers are flames of fire, his Throne is Heauen, and his foot-ſtoole is the earth.

Qu. *Why doth not the Sea ouerflow the earth?*

An. Becauſe God hath ſet it bounds, which it ſhall not ouerpaſſe, Pſal. 104. 9

Qu. *What is the beſt ſeruice of flatterers?*

An. They reward euill for good and hatred

hatred for friendſhip, Pſal. 109. 5.

Qu. *What is the inconuenience of an euill tongue?*

An. It woundeth like the ſharpe arrowes of a mightie man, and burneth like coales of Iuniper, Pſal. 120. 4.

Qu. *How is God to be praiſed?*

An. With the whole heart, Pſal. 9. 1.

Qu. *How is he to be prayed vnto?*

An. Not with fained lips.

Qu. *Who is our beſt guide?*

An. The ſpirit of God.

Qu. *Whither doth it lead vs?*

An. To the Land of righteouſneſſe, Pſal. 143. 10.

Qu. *What is the Lord to them that truſt in him?*

An. A fortreſſe, a bulwarke, and a ſhield, 144. 2.

The end of the Pſalmes.

The Prouerbs of Salomon.

Queſtion.

WHat *is a Prouerbe?*

An. A ſhort ſaying, including much matter.

Qu.

Qu. *What doth it teach?*

Answ. Wisedome and vnderstanding.

Quest. *What is the beginning of Wisedome?*

An. The feare of the Lord, verse 7.

Qu. *Who imbraceth instruction?*

An. The wise.

Qu. *Who refuseth it?*

An. The foole, verse 7.

Qu. *How doth Wisedome adorne?*

An. Like a chaine of gold about the necke, verse 9.

Qu. *When sinners intice vs, what must we doe?*

An. Not giue consent, verse 10.

Qu. *How are sinners disposed?*

An. Their feete are swift to euill, verse 16.

Qu. *If we seeke after Wisedome, what will she doe?*

An. Poure out her minde vnto vs, and giue vs vnderstanding, verse 23.

Qu. *If we despise Wisedome, what will she doe?*

An. Laugh at our destruction, verse 26.

Qu. *How commeth destruction?*

An. Sodainely, like a whirle-winde, verse 27.

Qy.

Qu. *What is the hinderance to the obtaining of Wisedome?*

An. Sloath.

Qu. *How doth sloath reward those that loue it?*

An. With death and confusion, chap. 1.32.

The Doctrine of the 2. Chapter.

Question.

IN *what sort must wee seeke after Wisedome?*

An. As after gold and siluer.

Qu. *Whence commeth Wisedome?*

An. From the mouth of God, verse 6.

Qu. *What is the effect of Wisedome?*

An. It will preserue vs from all vices.

Qu. *What is the property of an harlot?*

An. To flatter with her lips, verse 16.

Qu. *Whither leads her acquaintance?*

An. To hell, verse 18.

The

The doctrine of the 3. Chapter.

Queſtion.

TO keepe the Commaundements of God what profit bringeth it?

An. Proſperitie and length of life, verſe 3.

Qu *What Iewels muſt wee hang about our neckes?*

An. Mercy and truth.

Qu. *Where muſt they be ſet?*

Anſwere. In the table of our heart, verſe 3.

Qu. *Why doth God giue riches vnto men?*

An. By them to honour him, verſe 6.

Qu. *What is the reward of that honour?*

An. Our barnes ſhall be filled with aboundance, and our preſſes burſt with new wine, verſe 10.

Qu. *In what ſort muſt men be wiſe?*

An. Not in their owne conceit,

Qu. *Whom doth God correct?*

An. Such as he loueth, verſe 12.

Qu. *At what rate is wiſedome valued?*

An.

An. To be more worth then gold or pearle, verſe 15.

Qu. *What be the hand-maides of wiſedome?*

An. Long life, verſe 16. pleaſant dayes, verſe 17. ſecuritie of ſoule and body, verſe 23. 24. 25.

Qu. *What vices are elſe forbidden in this Chapter?*

An. All malice or deſire to hurt, ver. 29. All cauſeleſſe contention, verſe 30. And all ſcorning and ſcoffing, verſe 34.

Qu. *Why are theſe vices forbidden?*

An. Becauſe they are abhomination before the Lord, verſe 32.

The Doctrine of the 4. Chapter.

Queſtion.

HOw are the wicked fed?

An. With the bread of extortion, and the wine of violence, verſe 17.

Qu. *What infecteth the whole courſe of life?*

An. A corrupt heart, falſe lippes, and wanton eyes.

Qu. *What purifieth the whole courſe of life?*

An. A cleane heart, a true tongue, and a chaſt eye, 23. 24. 25.

The Doctrine of the 5. Chapter.

Queſtion.

HOw ſeemeth luſt at the firſt?

An. As ſweet as hony, verſe 3.

Qu. *How in the end?*

An. As bitter as wormewood verſe 4.

Qu. *What hurt bringeth it to the body?*

An. It conſumeth the fleſh, verſe 11.

Qu. *What to the purſe?*

An. It leaues our goods in the hands of ſtrangers, verſe 10.

Qu. *Is there any thing elſe to be learned out of this Chapter?*

An. To liue vpon our owne labours, verſe 15. To be charitable to others, verſe 16. To keepe wedlocke vnuiolated, verſe 18. 19.

Qu. *Why ought we to be carefull of theſe things?*

An. Becauſe we alwayes walke in the ſight of the Lord, verſe 12.

The Doctrine of the 6. Chapter.

Queſtion.

IN *what caſe is hee that is ſuretie for another man?*

An. Snared with the words of his owne mouth.

Qu. *What learne we by the Piſmires?*

An. Diligence.

Qu. *How?*

An. To labour in Summer, to preuent the want of Winter.

Qu. *How commeth pouertie vpon the ſlothfull?*

An. Like an armed man.

Qu. *Which be the ſixe things that God hateth?*

An. Firſt, haughty eyes: ſecondly, a lying tongue: thirdly, a heart imagining euill: fourthly, feet ſwift to ſhed blood: fiftly, a falſe witneſſe: ſixtly, ſowers of contention, verſe 17. 18. 19.

Qu. *What is our ſpeciall dutie to our Parents?*

An. Obedience to follow their inſtruction.

Qu. *How many wayes doth a wicked woman tempt?*

An. With the beautie of her face, the flattery of her tongue, and the wantonneſſe of her lookes, verſe 24.25.

Qu. *Is adultery worſe then theft?*

An. Yes.

Qu. *Why?*

An. Becauſe theft may be redeemed: but adultery deſtroyeth the ſoule, and the reproach thereof can neuer be put away, verſe 31.32.33.

The Doctrine of the 7. Chapter.

Queſtion.

WHy *is luſt called a deede of darkeneſſe?*

An. Becauſe commonly it practiſeth in the night, when the ayre is darke and blacke, verſe 9.

Qu. *The reaſon of that?*

An. Such is the guilt of Conſcience, as it couets darkneſſe to ſhadow the filthineſſe thereof.

Qu. *What are the markes of an harlot?*

An. A wandring foot, verſe 13. An impudent face, verſe 14. And an inticing tongue, verſe 15. 16. 17.

Qu. *What is he like that yeeldeth to the inticement of luſt?*

An.

An. An Oxe led to the ſlaughter, a foole that goeth to the ſtockes: or a bird that haſteth to the ſnare, verſe 22. 23.

The doctrine of the 8. Chapter.

Queſtion.

IS wiſedome any niggard of her good graces?

An. No, ſhee cryeth out vnto men in the gate, and in the entry of their houſes, in the toppe of high places, and by the high way ſide, verſe 2. 3.

Qu. *What doth ſhe promiſe?*

An. The knowledge of excellent things, verſe 6.

Qu. *How doth ſhee induce the mindes of men to follow her?*

An. By promiſing vnto them that her doctrine ſhall be eaſie and plaine, verſe 9.

Qu. *What in this booke is vnderſtood by the name of wiſedome?*

An. The word of God and the doctrine of his Preachers, which is eaſie to all them that haue a deſire to learne?

Qu. *Of what continuance is wiſedome?*

An. Euen from eternitie, before the earth was made, the depths begotten, or the mountaines ſetled, verſe 23.24. 25.

The Doctrine of the 9. Chapter.

Queſtion.

IN *this Chapter how doth Wiſedome allure her followers?*

An. By calling them to a ſumptuous banquet.

Qu. *What is meant by that banquet?*

An. The word of God, and the miniſtration of his Sacraments.

Qu. *In the thirteenth verſe it is ſaid, a fooliſh woman is troubleſome, what vnderſtand you by the fooliſh woman?*

An. Ignorant Preachers.

Qu. *What is their doctrine?*

An. Like ſtolne waters, ſweet to the fleſh, but vnpleaſant to the ſpirit, verſe 17. 18.

The Doctrine of the 10. *Chapter.*

Queſtion.

WHat are the vertues and vices deciphered in this Chapter for our inſtruction?

An. The firſt are, wiſdome and folly.

Qu. *What is the good that commeth by wiſedome?*

An. A wiſe Sonne maketh a glad Father.

Qu. *What is the hurt that commeth by folly?*

An. A fooliſh Sonne is a heauineſſe to his mother.

Qu. *What are the ſecond?*

An. Sloth and diligence.

Queſt. *What is the inconuenience of ſloth?*

An. A ſlothfull hand makes poore, verſe 4.

Qu. *What profit comes by diligence?*

An. The hand of the diligent maketh rich, verſe 4.

Qu. *What are the third?*

An. Righteouſneſſe and impietie.

Qu. *What is the good that commeth by righteousnesse?*

An. The memoriall of the iust shall be blessed.

Qu. *What is the hurt that commeth by impietie?*

An. The name of the wicked shall rot, verse 7.

Qu. *What are the fourth?*

An. Innocencie, and guilt of conscience.

Qu. *What is the good that commeth by innocencie?*

An. He that walketh vprightly walketh boldly.

Qu. *What is the hurt that commeth by guilt of conscience?*

An. Feare and shame, for he peruerteth his wayes and hee shall be made knowne, verse 9.

Qu. *What are the fift?*

An. Loue and hatred.

Qu. *What is the good that commeth by Loue?*

An. It couereth offences, verse 12.

Qu. *What is the hurt that commeth by Hatred?*

An. It stirreth vp contentions.

Qu. *What are the sixt?*

An. Silence and much babbling.

Qu.

Qu *What is the hurt of much babbling?*

An. In many wordes there cannot want iniquitie.

Qu. *What is the good that commeth by silence?*

An. Hee that refraineth his lippes is wise, verse 16.

The Doctrine of the 11. *Chapter.*

Question.

WHat are *false Ballances?*

An. Abhomination before the Lord.

Qu. *What doth a true weight?*

An. Please him, verse 1.

Qu. *When pride goes before, what followes?*

An. Shame, verse 2.

Qu. *How is lowlinesse rewarded?*

An. With wisedome and honour.

Qu. *Can riches deliuer in the day of wrath?*

An. No.

Qu. *What is our refuge then?*

An. True righteousnesse, verse 4.

Qu. *How is the way of the righteous?*

An. Direct and straight.

Qu. *How is the way of the wicked?*

An. Crooked and ſtumbling, verſe 5.

Qu. *Whither leads the path of the one?*

An. To life.

Qu. *Whither leades the path of the other?*

An. To death, verſe 19.

Queſtion. *Can friendſhip defend euill deedes?*

An. No, but in the end they ſhall be puniſhed, verſe 21.

Qu. *How ſhall hee be rewarded that is vertuouſly liberall?*

An. With increaſe.

Qu. *How hee that ſpareth more then is conuenient?*

An. With pouertie and indignation, verſe 24.

Qu. *How ſeemes a woman without diſcretion?*

An. Like a iewell of gold in a ſwines ſnout, verſe 22.

Qu. *Whom doth the people curſe?*

An. Hoorders vp of corne.

Qu. *And whom will they bleſſe?*

An. Such as brings it forth to ſell, verſe 26.

The

The Doctrine of the 12. *Chapter.*

Question.

WHat *is a vertuous woman to her husband?*

An. A crowne of gold vpon his head.

Qu. *And what is she that maketh her Husband ashamed?*

An. Corruption in his bones verse 4.

Qu. *How doe the godly and wicked differ?*

An. First, in their thoughts: the thoughts of the iust are right; but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lye in wait for blood; but the mouth of the righteous will deliuer them, verse 6. Thirdly, in their works: the wicked worketh a deceitfull worke; but he that soweth righteousnes shall receiue a sure reward, chap. 11. 18. Fourthly, in their end: the wicked perish; but the house of the righteous shall stand, verse 7.

Qu. *Are not many men despised for pouertie?*

An.

An. Yes.

Qu. *But what is he that is poore and liueth of his owne labour?*

An. Better then he that boasteth, and lacketh bread, verse 9.

Qu. *What are the words of a peruerse tongue?*

An. Like the prickings of a sword.

Qu. *Why?*

An. Because they prouoke others to anger, verse 18.

The Doctrine of the 13. Chapter.

Question.

WHat is the chiefe vse of the tongue?

An. To glorifie God.

Qu. *Vsing it so, what followes?*

An. That a man shall receiue much good by the fruit thereof, verse 2.

Qu. *What is one propertie of a sluggard?*

An. To desire much, but to take paines for nothing.

Qu. *How is he rewarded?*

An. His soule is still emptie, and he findes no reliefe, verse 4.

Qu. *There are two sorts of men, which vnder*

vnder the name of riches ſhew themſelues both diſſemblers, which be they?

An. Hee that maketh himſelfe rich and hath nothing: and he that maketh himſelfe poore hauing much wealth: verſe 7.

Qu. *But theſe qualities being referred to the goods of the minde, what is the fault of the firſt?*

An. Vaine-glory, to be proud of that he hath not.

Qu. *What is the fault of the ſecond?*

An. Not any at all, but rather a commendable modeſtie, that although hee be vertuous, yet hee had rather other men ſhould ſpeake of it then himſelfe, verſe 7.

Qu. *What ſhall become of euill gotten good?*

An. They ſhall waſte.

Qu. *What of thoſe which are truely gotten?*

An. The ſhall increaſe, verſe 11.

Qu. *When hope is deferred what doth it bring?*

An. Faintneſſe of heart.

Qu. *But once accompliſhed, what is it then?*

An. A tree of life, verſe 12.

Qu. *What is it to be obedient?*

An.

An. It maketh a man gracious.

Qu. *What is it to be disobedient?*

An. It maketh a man hated, verse 15.

Qu. *When we send forth a messenger what must our care be?*

An. That he be vertuous and wise.

Qu. *Why?*

An. Because a wicked messenger procureth much hurt to himself and others, but a faithfull Embassadour is a preseruation to both, verse 17.

Qu. *How shall he be rewarded that refuseth instruction?*

An. With pouerty and shame.

Qu. *How he that imbraceth discipline?*

An. He shall be honoured, verse 18.

Qu. *What company ought we to keepe?*

An. The wise, for so we shall be wise.

Qu. *What company ought we to shun?*

An. The company of fooles, because with them wee shall be afflicted ver. 20.

Qu. *To spare the rodde of correction toward our children when they offend, is it loue?*

An. No, but rather hate.

Qu. *Who loueth his children then?*

An. He that chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

WHat *is a wise woman in a house?*

An. A blessing to encrease.

Qu. *But what is a foolish?*

An. A curse to decay and ruine, ver. 1.

Qu. *What is the way that seemeth right, but the issues thereof are death?*

An. The allurements to pleasure, verse 12. 13.

Qu. *How doe we decline from God?*

An. In following the world

Qu. *What shall our successe be in the end?*

An. Wee shall be made weary of our wayes, verse 14.

Qu. *When a tale is told, must wee give credit straight?*

An. No, but consider the circumstances, verse 15.

Qu. *Who runnes into sinne without care or consideration?*

An. A foole.

Qu. *Who feareth and departeth from sinne?*

An. The wise man, verse 16.

Qu.

Qu. *Wherein consisteth the honour of a King?*

An. In the multitude of good subiects, verse 28.

Qu. *Who exalteth wisedome?*

An. He that is slow to wrath.

Qu. *Who exalteth folly?*

An. Hee that is of an hasty minde, verse 29.

Qu. *What doth hee that oppresseth the poore?*

An. Reproueth God that made him.

Qu. *What doth he that sheweth mercy on the poore?*

An. He honoureth him that made him verse 31.

Qu. *Wherein hath a Maister pleasure?*

An. In a vertuous and wise Seruant.

Qu. *Wherein is he displeased?*

An. Toward him that is vicious and lewd, verse 35.

The Doctrine of the 15. Chapter.

Question.

WHat pacifieth wrath?

An. A soft answere.

Qu. *What stirreth vp anger?*

An.

An. Froward wordes, verſe 1.

Qu. *Who ſpeaketh right, and according to knowledge?*

An. The tongue of the wiſe.

Qu. *Who babbleth and vſeth vaine words?*

An. The mouth of the fooliſh, ver. 2.

Qu. *From whom is nothing hid?*

An. From the eyes of the Lord, for hee beholdeth both the euill and the good, verſe 3.

Qu. *Doth his ſight pierce into the depth of hell?*

An. Yes.

Qu. *What learne you by that?*

An. That hee much more ſeeth into the hearts of men, verſe 11.

Qu. *When the heart is ioyfull, what followes?*

An. A cheereſull countenance.

Qu. *When the heart is ſad what enſues?*

An. Heauineſſe of looke, verſe 13.

Qu. *How liue the wicked?*

An. In continuall horrour.

Qu. *How the vpright in conſcience;*

An. As a continuall feaſt, verſe 15.

Qu. *Are the richeſt men moſt happy?*

An. No, better is a little with the feare of the Lord, then great treaſure with trouble, verſe 16.

Qu.

Qu. *How is homely fare made ſweet and delicate?*

An. By loue, for better is a dinner of greene hearbes with loue, then a ſtalfed Oxe with hatred, verſe 17.

Qu. *What followes the angry man?*

An. Woe and ſtrife.

Qu *What followes the gentle and meeke?*

An. Peace and quietneſſe, verſe 18.

Qu. *How ſeemeth the way of the ſlothfull?*

An. As a hedge of thornes.

Qu. *Why?*

An. Becauſe he alwayes findeth ſome ſtay, and dare not goe forward.

Qu. *How ſeemeth the way of the diligent?*

An. Plaine and ſmooth, though neuer ſo rugged.

Qu. *And why?*

An. Becauſe he is diſmayed at nothing verſe 19.

Qu. *Where doe mens thoughts come to nought?*

An. Where counſell is wanting.

Qu. *Where doe they proſper?*

An. Where much counſell is vſed, verſe 22.

Qu. *If we will liue, what way muſt we tread?*

An.

An. On high, that is, our conuerſation muſt be in heauen.

Qu. *Where lyes the way to death?*

An. Below, that is, in liuing after the faſhion of the world, verſe 24.

Qu. *When are words moſt acceptable?*

An. When they are ſpoken in due ſeaſon, verſe 23.

Qu. *To whom is the Lord neare when they pray?*

An. To the godly.

Qu. *To whom is he farre off?*

An. To the wicked, verſe 29.

The Doctrine of the 16. Chapter.

Queſtion.

WHo *is the guide of the tongue?*

An. The Lord; for without him we are not able to ſpeake a good word, verſe 1.

Qu. *What is the moſt abuſe amongſt men?*

An. Selfe-conceit.

Qu. *How?*

An. In that euery mans wayes are cleane in his ſight.

Qu. *But who diſproueth them?*

An.

An. The wiſedome of the Lord that tryeth the ſpirit, verſe 2.

Qu. *Are all things created for the glory of God?*

An. All things.

Qu. *What, the wicked?*

An. Yea, the wicked, that in their deſtruction he may be glorified, verſe 4

Qu. *What is a ſigne our ſinnes are forgiuen?*

An. An vnright life after repentance verſe 6.

Qu. *How ought a King to ſpeake?*

An. With diuine lippes.

Qu. *How is that?*

An. He muſt neyther prophane, nor tranſgreſſe in iudgement, verſe 10.

Qu. *What followes of that?*

An. His throne ſhall be eſtabliſhed, verſe 12.

Qu. *What is the wrath of a King?*

An. The meſſenger of death.

Qu. *What is his fauour?*

An. Life, or elſe a cloud of the latter raine, verſe 14 15.

Qu. *Who is the Gentleman Vſher to deſtruction?*

An. Pride, verſe 18.

Qu. *To what is vnderſtanding compared?*

An. To a Well of life.

Qu.

Qu. *Why?*

An. Becauſe it ouerflowes with all ſweetneſſe of diſcipline, verſe 22.

Qu. *To what are the lips of an euill man compared?*

An. To conſuming fire.

Qu. *And why?*

An. Becauſe hee deſtroyeth himſelfe and others, verſe 27.

Qu. *Who ſetteth diuiſion amongſt men?*

An. A Tale-teller, verſe 13.

Qu. *What is vertuous old age?*

An. A crowne of glory, verſe 31.

Qu. *Who is the moſt valiant?*

An. Not he that vanquiſheth a Citie, but he that bridles his owne fury, verſe 32.

The Doctrine of the 17. Chapter.

Queſtion.

Doth not high words beſeeme a foole?

An. No.

Queſt. *What doth much leſſe beſeeme a Prince?*

An. A lying tongue.

Qu. *What is the vertue of bounty?*

An.

An. Like the vertue of a precious ſtone.

Qu. *How is that?*

An. As the one drawweth the eyes of the beholder (which way ſoeuer it is turned) ſo doth the other the hearts of people, verſe 8.

Qu. *What is the nature of moſt Princes?*

An. They will not be reproued.

Qu. *But what if they be?*

An. They will be offended with him that doth it, verſe 9.

Qu. *What is a ſharpe word to a good nature?*

An. More then an hundred ſtripes to a peruerſe foole, verſe 10.

Qu. *Is a foole in his folly to be ſhunned?*

An. Yea, as much as a Beare robd of her whelps, verſe 11.

Qu. *From whom ſhall euill neuer depart?*

An. From him that rewardeth euill for good, verſe 13.

Qu. *May we iuſtifie the wicked?*

An. No.

Qu *May we condemne the iuſt?*

An. Neyther.

Qu *And why ſo?*

An. Becauſe to doe eyther is abhomination before the Lord, verſe 15.

Qu.

Qu. *What good doth a foole get by his wealth?*

An. Nothing, if hee ſeeke not wiſedome, verſe 16.

Qu. *How is a friend knowne?*

An. By his good will at all times, verſe 17.

Qu. *When is a foole counted wiſe?*

An. When hee holds his peace, verſe 28.

The Doctrine of the 29. Chapter.

Queſtion.

IS *there any defect in Wiſedome?*

An. No, it is like deepe waters, or the wel-ſpring of a flowing riuer, that is neuer emptie, verſe 4.

Qu. *How is the foole inſnared?*

An. By his owne lips, verſe 7.

Qu. *Who is the ſlothfull kinne vnto?*

An. To him that is a great waſter, verſe 9.

Qu. *How?*

An. As the one gets nothing, ſo the other ſpends all, and both their liues end in pouertie.

Qu. *What is the meanes to riſe to honour?*

An.

An. Humilitie, verſe 12.

Qu. *What procureth audience before high perſons?*

An. Gifts, verſe 16.

Qu. *How doe the words of the rich and poore differ?*

An. The one ſpeaketh roughly, as depending on his wealth: the other meekely, as fearing pouertie, verſe 23. and in chap. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion.

WHo gathers many friends?

An. He that is rich.

Qu. *Who is deſtitute of comfort?*

An. Hee that is poore, verſe 4.7.

Qu. *Who ſhall not eſcape vnpuniſhed?*

An. A falſe witneſſe.

Qu. *Who is he that ſhall periſh?*

An. A teller of lyes, verſe 9.

Qu. *What is it to deferre anger, and paſſe ouer offences with a charitable minde?*

An. Diſcretion in the ſoule, and glory to God, verſe 11.

Qu. *What is the Kings wrath compared vnto?*

An.

An. To the roaring of a Lyon.

Qu. *To what his fauour?*

An. The morning deyve, verſe 12.

Qu. *From whence haue we riches?*

An. By inheritance from the world.

Qu. *But from whence a vertuous wife?*

An. From the hands of the Lord, verſe 14.

Qu. *Who lendeth to the Lord?*

An. Hee that hath mercy vpon the poore, and he will be his recompence, verſe 17.

Qu. *Who is better then a rich lyer?*

An. A poore man that is true, verſe 22.

Qu. *How are the ſimple and ignorant admoniſhed?*

An. By the puniſhment of the ſcornfull, verſe 25.

The Doctrine of the 20. Chapter.

Queſtion.

WHy *muſt we beware of much wine?*

An. Becauſe wine-bibbers are ſcoffers and apt to quarrell, verſe 1.

Qu. *Is it diſgrace to ceaſe from ſtrife?*

An. No, but an honour.

Qu. *How?*

An. Becauſe euery foole will be medling, verſe 3.

Qu. *Why will not the ſlothfull plow?*

An. Becauſe it is Winter.

Qu. *What ſhall he therefore doe in Summer?*

An. Begge, verſe 4.

Qu. *What doth drowſineſſe cauſe?*

An. Pouerty.

Qu. *What doth watchfulneſſe bring?*

An. Plenty of bread, verſe 13.

Qu. *How ſeemes the bread of deceit?*

An. Sweet at the firſt.

Qu. *How afterward?*

An. Like grauell in the mouth, ver. 7.

The Doctrine of the 21. Chapter.

Queſtion.

WHo *is higheſt in authority vnder God?*

An. The King.

Qu. *Can he doth all things then as pleaſeth him?*

An. No, no otherwiſe then God hath appointed.

Qu. *Why ſo?*

An.

An. Becauſe the hearts of Princes are in the hands of the Lord to diſpoſe as hee ſeeth good.

Qu. *Is not the company of a contentious woman irkeſome?*

An. Yes, and it is better to dwell in a corner of the houſe toppe, then with ſuch a one in a wide pallace, ver. 9. & 19.

Qu *Who ſhall cry and not be heard?*

An. Hee that ſtoppeth his eare at the crying of the poore, verſe 13.

Qu. *What is it to wander out of the way of knowledge?*

An. All one as to remaine amongſt the dead, verſe 16.

Qu. *Which is the better, wiſedeme or ſtrength?*

An. Wiſedome.

Qu. *How proue you that?*

An. Becauſe wiſedome ouerthroweth the confidence of the mightie, verſe 22.

Qu. *May any thing preuaile againſt the decree of the Lord?*

An. No, neyther wiſedome, vnderſtanding, nor counſell, verſe 30.

The Doctrine of the 22. Chapter.

Queſtion.

WHat *is the eſtimation of a good name?*

An. More worth then riches, verſe 1.

Qu. *Why muſt wee flye the path of the froward?*

An. Becauſe their way is full of thorns and ſnares, verſe 5.

Qu. *When we ſee a plague hang ouer vs for our offences, what muſt we doe?*

An. Hide our ſelues vnder the ſhadow of Gods mercy by calling vpon his name.

Qu. *But what doe the fooliſh at ſuch a time?*

An. Goe on ſtill without repentance, and are puniſhed, verſe 3.

Qu. *To make children proue vertuous old men, what ſhall we doe?*

An. Inſtruct them therein in their youth, verſe 6.

Qu. *Why is borrowing grieuous?*

An. Becauſe the borrower is ſeruant to the lender, verſe 7.

Qu. *Who kindles ſtrife?*

An. The ſcorner.

Qu. *How muſt we quench it?*

An.

An. By casting out the scorner, verse 10.

Qu. *Whose familiaritie ought Princes to vse?*

An. Such as are pure of heart, ver. 11.

Qu. *What will the Lord doe to them that rob the poore?*

An. Spoile the soules of them, as they spoile theirs, verse 22.23.

Qu. *With whom is it dangerous to conuerse?*

An. With the angry and furious man, verse 24.

The Doctrine of the 23. Chapter.

Question.

AT the table of a Ruler what must we remember?

An. Sobrietie, verse 1.2.3.

Qu. *What is correction to a childe?*

An. Deliuerance from destruction, verse 14.

Qu. *Is enuy forbidden?*

An. Yea, euen against sinners.

Qu. *How?*

An. No to vexe our selues at their prosperitie, nor grieue in that wee are not like them, verse 17.

Qu. *Why ?*

An. Becauſe they ſhall be cut downe like graſſe and wither: but our hope ſhall continue, Pſal. 37. 1.

Qu. *Why muſt wee not keepe companie with drunkards and gluttons?*

An. Becauſe their life is odious, and their end pouertie, verſe 21.

Qu. *What part of our bodyes muſt wee dedicate to wiſedome?*

An. Our heart, verſe 26.

Qu. *Why is a Whore compared to a deepe ditch?*

An. Becauſe ſhe deuoureth the ſoules of many, verſe 27.

Qu. *To whom is woe, ſorrow, wounds, and rednesſe of eyes?*

An. To them that tarry long at the wine, verſe 30.

Qu. *What other inconueniences followes drunkenneſſe?*

An. Though it be pleaſant at the firſt, it biteth like a Serpent in the end, it inkindleth luſt, and makes a man ſenſeleſſe of wrong, verſe 22. 23. 25.

The

The Doctrine of the 24. Chapter.

Queſtion.

HOw is warre to be enterpriſed?

An. Aduiſedly and with counſell, verſe 6.

Qu. *When is a mans courage tryed?*

An. In the day of aduerſitie, ver. 10.

Qu. *What muſt we doe when we ſee the innocent oppreſſed?*

An. Deliuer them.

Qu. *But if wee doe not, are we excuſed to ſay we knew it not?*

An. No: for God which ſearcheth the heart, ſees the contrary, verſe 11.12.

Qu. *What danger is he in that reioycech at another mans fall?*

An. To turne the wrath of God from the other vpon himſelfe, verſe 17.18.

Qu. *Who is to be abhorred of the whole world?*

An. Hee that ſaith to the wicked, thou art righteous, verſe 24.

Qu. *Who is to be reuerenced of the whole world?*

An He that boldly rebuketh the wicked, verſe 25.

Qu. *In what ſtate is the field of the ſlothfull?*

An. Ouergrowne with thrones and nettles, verſe 31.

Qu. *What inſtruction receiue we thereby?*

An. To beware of the like ſinne.

Qu. *What are the wordes of the ſloathfull?*

An. Yet a little ſleepe, a little folding of the armes: or, there is a Lion without, &c. that ſo he may ſtill cheriſh his lazie humour, verſe 33.

The Doctrine of the 31. Chapter.

Queſtion.

When is a Prince a meete veſſell for the Lords vſe?

An. When hee is purged from vice, and the corruption of lewd Counſellours, verſe 5.

Qu. *What are wordes ſpoken in fit place compared vnto?*

An. Apples of gold ſet in pictures of ſiluer, verſe 11.

Qu. *What is a faithfull Meſſenger to him that ſends him?*

An. As colde in extremitie of heate, verſe 13.

Qu.

Qu. *To what may wee liken him that boasteth of false liberalitie?*

An. To clouds and winde without raine, making a great shew without any performance, verse 14.

Qu. *How must we taste the pleasures of this world?*

An. As we would hony: moderately, least we surfet, verse 19.

Qu. *What is he like vnto that beareth false witnesse against his neighbour?*

An. A hammer, a sword, or the sharpe arrow.

Qu. *Why?*

An. Because his words bruise and wound, verse 18.

Qu. *What is the vnfaithfull like to in the time of trouble?*

An. A brooken tooth or a sliding foot verse 19.

Qu. *To take a mans garment from him in Winter, what is it like?*

An. Vineger poured vpon Allome, because as the Vinegar dissolueth the Allome, so doth such crueltie vndoe the needy, verse 20.

Qu. *Must wee hate him that hateth vs?*

An. No, but giue him bread if hee be hungry, and drinke if he be thirsty:

and ſo by noting our curteſie, his owne conſcience ſhall reclaime him, verſe 21. 22.

Qu *What is hee like that cannot bridle his owne nature?*

An. A Citie without wals, ſubiect to any danger, verſe 28.

The Doctrine of the 18. *Chapter.*

Queſtion.

IS *honour vnmeet for a foole?*

An. Yea, as inconuenient as ſnow in haruеſt, verſe 1.

Qu. *Neede wee to feare a curſe that is cauſeleſſe?*

An. No more then the Sparrow doth the Fowler, when ſhee is in her flight, verſe 2.

Queſt. *To whom belongs a ſpurre or a whippe?*

An. To the horſe.

Qu. *To whom the rod?*

An. To the foole, verſe 3.

Qu. *What is it to giue honour to a foole?*

An. Euen the ſame, as to hide a pearle amongſt a heape of ſtones, verſe 2.

Qu.

Qu. *Of whom is there leſſe hope then of a foole?*

An. Of him that is wiſe in his owne conceit, verſe 12.

Qu. *What is it to meddle in a brawle?*

An. As much as to take a curſt Dog by the eares, verſe 17.

Qu. *What doth the deceitfull man in his rage?*

An. Miſchiefe, and ſaith it is a ieaſt; like him that is madde, throwing firebrands abroad, and muſt be borne withall becauſe he is mad, verſe 18. 19.

The Doctrine of the 27. Chapter.

Queſtion.

OF *whom muſt we be praiſed?*

An. Not of our ſelues but of others, verſe 2.

Qu. *What is anger?*

An. Cruell.

Qu. *What is enuy?*

An. Not to be ſtood againſt, verſe 4.

Qu. *Why may wee not boaſt of to morrow?*

An. Becauſe we know not what the ſucceſſe of the day will be, verſe 1.

Qu. *What are the wounds of a louer?*

An.

An. Faithfull.

Qu. *What are the kisses of an enemie?*

An. Dangerous, verse 6.

Qu. *Who despiseth delicate meates?*

An. He that is full.

Qu. *Who thinketh bitter things sweet?*

An. The hungry soule, verse 7.

Qu. *Is the hearty counsell of a friend pleasant?*

An. Yes, as an ointment of perfume, so doth it reioyce the heart, verse 9.

Qu. *In time of extremitie what must we cleaue to?*

An. Rather a neighbour neere hand, then a brother farre off, verse 10.

Qu. *Can a contentious woman be concealed?*

An. No more then the winde, verse 16.

Qu. *Ought not hee that attendeth to be recompenced?*

An. Yes, as hee that keepeth the Figge-tree shall eate the fruit thereof, verse 11.

Qu. *May the eyes of a man be satisfied?*

An. No more then the graue, which is neuer full, verse 20.

Qu. *May a foole be separated from his folly?*

An.

An. No, not if you bray him in a morter with a pestell, verse 22.

Qu. *What is the dutie of a Pastor?*

An. To know the state of their flock, and to be watchfull ouer them, ver. 23.

The doctrine of the 28. Chapter.

Question.

WHat *is the terrour of a guiltie conscience?*

An. To flye though no man pursue.

Qu. *What is the securitie of innocencie?*

Answ. To be confident as a Lyon, verse 1.

Qu. *What causeth the change of many Princes?*

An. The transgression of the Land, verse 2.

Qu. *For whom doth the Vsurer gather his wealth?*

An. Not for himselfe, but for some other that will vse it better, verse 8.

Qu. *Who shall obtaine mercy?*

An. He that confesseth his sinnes.

Qu. *Who not?*

An. Hee that hideth his offences, verse 13.

Qu.

Qu. *Is it good to set a wicked ruler ouer the people?*

An. No, for hee will behaue himselfe like a roaring Lyon, or hungry Beare, verse 15.

Qu. *Shall goods euill gotten prosper?*

An. No, they shall vanish, verse 20. and chap. 20. 21.

Qu. *Shall a man that rebuketh finde fauour with the rebuked?*

An. Yes in the end, more then hee that flatters him, verse 23.

Qu. *What is he that robbeth Father or Mother?*

An. Beside a theefe, a destroyer, ver. 24.

The Doctrine of the 29. Chapter.

Question.

WHat is it to *stand against correction?*

An. Obstinacie, a disease vncurable, verse 1.

Qu. *What comes by the authoritie of the righteous?*

An. Ioy and comfort.

Qu. *What when the wicked rule?*

An. Sorrow and sighing, verse 2.

Qu. *How is a Kingdome preserued?*

An. When the Magistrates are iust.

Qu.

Qu. *How is it brought to ruine?*

An. When the Magiſtrates take bribes, verſe 4.

Qu. *What is the end of flattery?*

An. Deceit, verſe 5.

Qu. *How is the foole knowne?*

An. By his lauiſh ſpeech, hee poureth forth his minde at once.

Qu. *How is a wiſe man knowne?*

An. By his taciturnitie: hee will not ſpeake but vpon occaſion, verſe 16.

Qu. *How doth wickedneſſe encreaſe?*

An. With the number of them that commit wickedneſſe, verſe 16.

Qu. *What doth too much lenitie?*

An. Make a ſeruant preſume to be as a ſonne, verſe 21.

The Doctrine of the 30. Chapter.

Queſtion.

WHat *is the danger pouertie may fall into?*

An. Theft.

Qu. *What is the danger wealth may fall into?*

An. Forgetfulneſſe of God.

Qu. *What kinde of life muſt wee then pray for?*

An.

An. A competent, neyther too much nor too little, verſe 8. 9.

Qu. *What kinde of people are thoſe whoſe teeth are as ſwords, and whoſe iawes are knines to eate vp the poore?*

An. Vſurers and extortioners, ver. 14.

Qu. *Which be the foure things that are neuer ſatisfied?*

An. The graue, the barren wombe, the earth for water, and the fire for fuell, verſe 19.

Qu. *What are the three things that are hid, and the fourth that cannot be knowne?*

An. The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the courſe of a ſhip in the ſea, and the haunt of a man with a maide, verſe 19.

Qu. *Which are the foure things that commonly abuſe the ſtate whereunto they are called?*

An. A ſeruant put in authoritie, a foole at a banquet, a hatefull woman marryed, and a hand-maide the heire to her Miſtreſſe, verſe 23.

Qu. *Which are the foure ſmall creatures that giue checke to men for wiſedome?*

An. The Piſmire that prepareth meate in Summer againſt Winter, the Cony that builds his houſe in the rock, the Graſhopper that obſerueth order, yet

yet hath no ruler, and the Spider that takes holde in Kings places, verſe 25. 26. 27. 28.

The Doctrine of the 31. Chapter.

Queſtion.

WHat *learne you in this Chapter?*

An. To be chaſte and temperate, verſe 3.

Qu. *Chaſte as how?*

An. In theſe wordes: Giue not thy ſtrength to women.

Qu. *Temperate as how?*

An. To refraine from drinking of wine, verſe 4.

Qu. *What learne you elſe?*

An. How to know a vertuous woman.

Qu. *How is a vertuous woman knowne?*

An. By her painefulneſſe: ſhe ſeeketh wooll and flaxe, and laboureth cheerefully, verſe 13. By her watchfulneſſe: ſhe will riſe while it is yet night, verſe 15. By her prouidence: with the fruit of her hand ſhe planteth a vineyard, verſe 16. By her charitie · ſhee ſtretcheth out her hand to the poore, verſe 20. And by her

her faith: in the latter day ſhee ſhall reioyce, verſe 25.

Finis Prouerbs.

ECCLESIASTES, OR the PREACHER.

Queſtion.

WHo *writ this Booke?*

An. Salomon.

Qu. *Why is it called by the name of the Preacher?*

An. Bcauſe *Salomon* by way of exhortation labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heauenly bleſſednesſe.

Chapter 1.

Queſtion.

WHat *are the pleaſures of this life?*

An. Vanitie of vanities, verſe 2.

Qu. *Is there any thing vnder heauen a man may ſay, that hath not beene before?*

An. Nothing, verſe 10.

Qu. *Is wiſedome likewiſe vaine?*

An. Yes, & vexation of ſpirit, ver. 17.

Chapter

Chapter 2.

Question.

VV *Herein then consisteth happinesse, in mirth and ioy?*
An. No, verse 2.

Qu. *In banquetting?*
An. No, verse 3.
Qu *In sumptuous building?*
An. No, verse 4.
Qu. *In gold and siluer?*
An. No. verse 6.
Qu. *In multitude of Seruants?*
An. No, verse 8.
Qu. *In authoritie?*
An. No, verse 9.
Qu. *What is the reason?*
An. Because they are all transitorie, and leaue behinde them vexation of spirit, verse 11.
Qu. *Wherein is the foole and wise man alike?*
An. In death, verse 11.
Qu. *What are the dayes of man?*
An. Trauaile and sorrow, verse. 23.

Chapter

Chapter 3.

Queſtion.

WHat *is here ſet downe?*

An. The mutabilitie of time.

Qu. *What learne we by that?*

An. Firſt, that nothing in this world is permanent: Secondly, not to be grieued if wee haue not all things at once, nor enioy them ſo long as wee would, from the 1. to the 8.

Qu. *Why can wee haue nothing but by painefull trauell?*

An. Becauſe thereby the Lord will humble vs, verſe 10.

Qu. *Are the conditions of men and beaſts alike?*

An. Yes, touching the death of their bodyes, verſe 19.

Qu. *How doe they differ?*

An. The one is partaker of reaſon, the other is gouerned by ſenſe; the one periſheth body and ſoule, the other liueth eternally.

Qu. *How, both in body and ſoule?*

An. Yes, after the reſurrection of the fleſh.

Chap.

Chapter 4.

Queſtion.

HOw doth he further proue vexation of ſpirit?

An. In that the innocents are ſtill oppreſſed and no man comforteth them, verſe 1.

Qu. *How is the poore man preferred before the King?*

An. By wiſedome, verſe 13.

Qu. *What is the bond of friendſhip?*

An. Societie.

Qu. *What is the benefit of ſocietie?*

An. Mutuall comfort and help one man to another, verſe 10. 11. 12.

Chapter 5.

Queſtion.

IN ſpeaking to God what muſt we auoid?

An. Temeritie and multitude of words, verſe 1.

Qu. *Who doth ſee the oppreſſion of the poore?*

An. The Lord.

Qu. *Who ſhall redreſſe them?*

An.

An. He that ſees them, verſe 7.

Qu. *What learne we by this?*

An. Not to be aſtonyed at the malice of the world, ſince our Reuenger liues.

Qu. *How is the deſire of the couetous?*

An. Inſatiable, verſe 9.

Qu. *For what is the night appointed?*

An. For reſt vnto all creatures.

Qu. *How reſts the couetous man?*

An. Vnquietly.

Qu. *How reſts the poore labourer?*

An. His ſleepe is ſweet vnto him, verſe 11.

Chapter 6.

Queſtion.

HOw is the rich man miſerable?

An. In that God hath giuen him much treaſure and wealth, and he wanteth the power to enioy it, verſe 2.

Qu. *How commeth that to paſſe?*

An. Eyther by parſimonie, loſſe, or ſodaine death.

Chapter

Chapter 7.

Queſtion.

W*Hy is the day of death better then the day of birth?*

An. Becauſe our birth is the entrance to ſorrow and affliction: and our death the gate to ioy and happineſſe, verſe 3.

Qu. *Why is it better to goe into the houſe of mourning then into the houſe of laughter?*

An. Becauſe in the houſe of mourning wee ſhall behold the iudgement of God, and thereby learne to amend our liues, verſe 4.

Qu. *Why is it better to heare the rebuke of a wiſe man, then the ſong of a foole?*

An. Becauſe the one is inſtruction, the other loſſe of time.

Qu. *What is the peruerſeneſſe of the world?*

An. That the iuſt ſometime periſh, and the wicked man continueth long in his malice, verſe 17.

Qu. *When wee are admoniſhed to leaue wickedneſſe, what muſt we doe?*

An. Come at the firſt call. verſe 19.

Chap.

Chapter 8.

Queſtion.

WHom doth a tyrant hurt?

An. Himſelfe as well others, verſe 9.

Qu. *Doth God puniſh ſinners?*

An. Yes.

Qu. *Wherefore?*

An. To their greater iudgement.

Qu. *Doth God afflict the righteous?*

An. Yes.

Qu. *Wherefore?*

An. For their tryall, and to their greater comfort, verſe 12. 13. 14.

Chapter 9.

Queſtion.

DOe proſperitie and aduerſitie teach vs whom God loueth & whom he hateth?

An. No.

Qu. *Why?*

An. Becauſe they happen indifferently both to the righteous and vnrighteous, verſe 2.

Qu. *What is the difference then?*

An. The righteous are aſſured of Gods

Gods fauour by faith, ſo are not the other, chap. 4.

Qu. *What is the opinion of Epicures?*

An. They had rather be abiect and liue, then honourable and die, which is meant by the liue Dog and dead Lion, verſe. 4.

Qu. *Why were they of that opinion?*

Anſw. Becauſe after this life, they thought there was no other being.

Qu. *How doth the world deceiue her fauorites?*

An. By making them thinke they are bleſſed of God when they haue wealth and good ſucceſſe in this life.

Qu. *Are not thoſe then the bleſſings of God?*

An. Yes, to them that vſe them to his glory, and the benefit of the poore, otherwiſe not.

Chapter 10.

Queſtion.

How are the deedes of the wiſe?

An. Diſcreet.

Qu. *How are the deedes of the foole?*

An. Raſh and abſurd, verſe 4.

Qu. *What vanitie doth* Salomon *elſe note in this chapter?*

An. That the worthy are diſplaced, and the vnworthy aduanced, verſe 6.7. That the Land is miſerable, whoſe Prince wanteth wiſedome, and whoſe Nobles are giuen to their owne luſts and pleaſures, verſe 16.

Qu. *What treaſon doth God condemne in a ſubiect againſt his Prince?*

An. Not onely treaſon in act, but treaſon in thought, verſe 20.

Chapter 11.

Queſtion.

TO whom muſt the rich be liberall?

An. To the poore.

Qu. *When?*

An. In this life, becauſe after death there is no further power.

Qu. *How muſt they be liberall?*

An. In diſperſing their almes to many.

Qu. *By what example are we taught to be charitable?*

An. By the cloud that poureth raine: by the ſea that caſteth vp her increaſe: by the earth that yeeldeth varietie of fruits: by the Sunne that caſteth out his

his beames from East to West: all which are not thus ſeruiceable and gracious for themſelues, but for the benefit of others.

Qu. *How ſhall the charitable man be rewarded?*

An. With plenty on earth, and treaſure in heauen.

Qu. *If vanity be forbidden, why doth* Salomon *in the 9. verſe of this chap. counſell vs to follow the luſts of our owne hearts?*

An. Hee doth it in diriſion (as if hee ſhould ſay) goe to yee worldlings, glut your ſelues with all manner of vanitie: but remember one day you ſhall come to iudgement for all, verſe 9.

Chapter 12.

Queſtion.

TO *whom muſt we dedicate our youth?*

An. To the Lord.

Qu. *Why?*

An. Becauſe in age we ſhall be more vnapt, verſe 1.

Qu. *How ſhall we be more vnapt?*

An. By reaſon of the weakeneſſe of the body, which is ſet downe in the 3. 4. 5. 6. and 7. verſes.

Qu. *Whither returnes the ſoule in death?*
An. To him that gaue it, verſe 7.

Finis Preacher.

The Song of SALOMON.

Chapter 1.

Queſtion.

WHat *is contained in the Song of* Salomon?

An. A liuely deſcription of the mutuall loue betweene Chriſt and his Church, vnder the names of Bride and Bridegroome.

Qu. *What is vnderſtood by the Church?*

An. Euery faithfull ſoule.

Qu. *To what doth the faithfull Soule compare her Bride-groome Chriſt Ieſus, in this firſt Chapter?*

An. To the ſauour of a ſweet oyntment, becauſe of his gracious benefits toward her, verſe 2. To the Charios of *Pharaoh*, becauſe of his powver and ſtrength, ver. 8. To a bundle of myrrh, becauſe of his holineſſe, verſe 12. To the Grapes of Engedie, for his ſauing health, verſe 13.

Qu.

Qu. *Can the ſoule approach neere vnto Chriſt vpon her owne accord?*

An. No, not except ſhe be drawne: that is, incited by his holy ſpirit, ver. 3.

Chapter 2.

Queſtion.

W*Here doeth the Church deſire to reſt?*

An. Vnder the ſhadow of Chriſt, comparing him to a tree, verſe 3.

Qu. *With what will ſhe be fed?*

An. With the fruit of his doctrine, verſe 3.5.

Qu. *To what doth Chriſt compare his Church?*

An. To a Roſe and Lilly amongeſt thornes.

Qu. *Why?*

An. Firſt, for her beautie and pleaſure: ſecondly, for her excellencie aboue all other things, in that all other things in reſpect of her, are but as thornes, verſe 2.

Qu. *How doth ſhe figure the comming of Chriſt?*

An. Vnder the name of a Roe, or

young Hart, looking through the grates of a window.

Qu. *What is vnderstood by that?*

An. The diuinitie of Christ, shining through his humanitie, verse 9.

Qu. *Cannot he then be perfectly knowne in this life?*

An. No, no more then one that stands behind a grate can be wholy or perfectly seene to our bodily eyes.

Qu. *What did Christ after he came?*

An. Called to his Beloued the Church, verse 10.

Qu. *Did she appeare at his calling?*

An. No, she hid her selfe in the holes of the rockes, verse 14.

Qu. *Why did she so?*

An. Because of her sinnes.

Qu. *How did he comfort her?*

An. By telling her the Winter was past, that is, sinne was killed, and the cheerfull Spring appeared: that is, grace and saluation was come, verse 11. 12.

Qu. *What is the Church compared vnto?*

An. A Doue.

Qu. *Why?*

An. Because of her meeknesse, ver. 14.

Quest. *What are the enemies of the Church compared to?*

An.

An. To Foxes.

Qu. *Why?*

An. Becauſe of their malice and craft, verſe 15.

Chapter 3.

Queſtion.

WHat *is the deſire of the church?*

An. To be ioyned inſepably with Chriſt, verſe 4.

Qu. *How doth ſhe thinke to ſatisfie her deſire?*

An By ſeeking after him.

Qu. *When?*

An. At all times, and in all places: but eſpecially in the time of trouble and perſecution, verſe 12.

Qu. *Will he heare her?*

An. Yes, and deliuer her, making her riſe out of the wilderneſſe of affliction, like a pillar of ſmoake perfumed with myrrh and incenſe.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then doe?*

An. Shew her his place of reſt, the guard ſet to attend it, and his crowne of glory, verſe 7. 11.

Qu. *What be those?*

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

Chapter 4.

Question.

WHat doth *Christ* in this *Chapter?*

An. Set forth the beautie of his Spouse.

Qu. *How?*

An. By comparing her to diuers precious and pleasant things.

Qu. *To what doth he compare her eyes?*

An. To a paire of Doues, verse 1.

Qu. *To what her haire?*

An. To a flocke of Goates looking downe Gilead, verse 1.

Qu. *To what her teeth?*

An. To the wool of sheepe new washt, verse 2.

Qu. *To what her lips?*

An. To a thread of scarlet, or the dropping of the hony combe, ver. 3. 11.

Qu. *To what her necke?*

An. To the tower of *Dauid*, verse 4.

Qu. *To what her breasts?*

An.

An. To two young Roes feeding amongst Lillies, verse 5.

Qu *To what her loue?*

An. To the pleasure of wine, or the sauour of sweet spices, verse 10.

Qu. *To what her whole body?*

An. To a garden planted with Pomegranates, Spikenard, Calamus, Cynnamon, Myrrh, Aloes, and all other chiefe Spices, verse 12. 13. 14.

Qu. *The Church or the soule of the faithfull being compared to a garden, what doth shee?*

An. Call vpon her Bridegroome (Christ Iesus) to be vnto her a fountaine of liuing water, and to breath vpon her with the breath of his holy spirit that she may fructifie.

Qu. *In what?*

An. In loue and true obedience.

Qu. *Why is the Church of Christ compared vnto these earthly perfections?*

An. Because of our weake capacitie, that by these visible beauties, wee may in some measure apprehend the inuisible glory of Christ and his Elect.

Chapter 5.

Queſtion.

WHat doth Chriſt in this fift Chapter?

An. Call the faithfull to a banquet of Spices, hony, milke and wine.

Qu. *What is ſignified thereby?*

An. His bounty, in heaping his graces vpon the faithfull, verſe 1.

Qu. *Are wee ready to come when hee cals?*

An. No: ſleepe, that is, the cares of this world detaine vs, verſe 2.

Qu. *Doth he then ſtraight forſake vs?*

An. No: hee ſtands without calling ſtill till his lockes be wet with the dew of the night.

Qu. *What vnderſtand you by that?*

An. The long patience of the Lord towards ſinners, verſe 2.

Qu. *But if we abuſe that patience, what ſhall befall vs?*

An. We ſhall ſeeke the Lord, and hee will not be found, verſe 6.

Qu. *In his abſence, what ſucceſſe haue we?*

An. Wee fall into the hands of cruell watchmen.

Qu. *Who be they?*

An.

An. False teachers.

Qu. *How doe they handle vs?*

An. Wound our Consciences with their traditions, verse 7.

Qu. *What markes doth the Church deliuer of Christ to finde him out?*

An. Shee saith his head is of golde, ver. 11. His eyes are like Doues, ver. 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His lips like Lillies, dropping with Myrrh, verse. 13. His hands as rings of golde, set with the Chrisolite, ver. 14. His belly Iuorie couered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of golde, ver. 15. His countenance as Libanon, ver. 15. His mouth as sweet things, verse 16.

Qu. *What is signified by these comparisons?*

An. The infinite gifts and graces, which the presence of Christ brings to the faithfull.

Chapter 6.

Question.

HOw is the Church assured of the loue of Christ?

An.

An. By his wordes.

Qu. *What are they?*

An. I am my beloueds, and my beloued is mine, verſe 2.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Chriſt the head thereof.

Qu. *How ought that Church to be affected?*

An. Chaſtly and without pollution.

Qu. *How her aſpect?*

An. Freſh as the morning: faire, as the Moone; cleare, as the Sunne; and terrible as an Armie with Banners, verſe 9.

Chapter 7.

Queſtion.

How many are the ſpeciall vertues of the Church?

An. Faith and good workes.

Qu. *How are they expreſt vnto vs?*

An. By the ſimilitude of the Palme tree, verſe 7.

Qu. *What are the properties of the Palme tree?*

An. The leaues are alwayes greene, and the fruit continuall.

Qu.

Qu. *Apply.*

An. As the tree is alwayes greene, and full of fruit, ſo ought our faith be flowriſhing, and our good deedes without ceaſing.

Chapter 8.

Queſtion.

OF *whom will the Church be taught?*

An. Of Chriſt alone, verſe 2.

Qu. *By whom was ſhe vpheld?*

An. By the ſtrength of his hands, verſe 3.

Qu. *In what ſort doth ſhee deſire Chriſt to manifeſt his loue toward her?*

An. By ſetting her as a ſeale vpon his heart, and a ſignet vpon his arme, verſe 6.

Qu. *What is his loue?*

Anſw. A burning zeale not to be quencht, verſe 7.

Qu. *How is his ielouſie?*

An. Cruell like the graue, verſe 6.

Qu. *Where is the dwelling of Chriſt?*

An. In his Church.

Qu. *How muſt it be fortified for his preſence?*

An.

An. With a wall and a doore.

Qu. *What is vnderstood by these two things?*

An. Fidelitie and constancie.

The Prophet ESAIAH.

Question.

HOw was Esaiah *descended?*

An. From the linage of Kings.

Qu. *Who was his Father?*

An. Amoz brother to *Azariah* King of Iuda.

Qu. *How long did he propheſie?*

An. Threeſcore and foure yeeres, from the time of *Vzziah*, to the raigne of *Manasseh.*

Qu. *Who put him to death?*

An. Manasseh.

Qu. *Vpon how many points doth the doctrine of the Prophets consist?*

An. Vpon three.

Qu. *Which be they?*

An. Inſtruction, reprehenſion, and conſolation.

Qu. *Inſtruction how?*

An. To teach them to know their ſinnes.

Qu.

Qu. *Reprehension, how?*

An. To rebuke them for sinne.

Qu. *Consolation, how?*

An. To comfort them vpon their repentance.

Chapter 1.

Question.

WHat *was the first sinne* Esaiah *reproued?*

An. The ingratitude of the Israelites.

Qu. *Wherein stood their ingratitude?*

An. In forsaking their God that had nursed and brought them vp.

Qu. *How did hee shew them their ingratitude?*

An. By the example of bruit beasts: the Oxe and the Asse know their Masters cribbe, but Israel forgets his God, verse 3.

Qu. *What was the second sinne* Esaiah *reproued?*

An. Obstinacie, or stubbornnesse of heart.

Qu. *How were the Israelites obstinate?*

An. In that being plagued, they continued still in their wickednesse, verse 5.

Qu.

Qu. *What is threatned to such kinde of people?*

An. Desolation to their Land, and destruction to themselues, verse. 7. 8.

Qu. *What is the third sinne* Esaiah *reproued?*

An. Hypocrisie.

Qu. *Wherein were they hypocrites?*

An. In thinking to please God with their multitude of Sacrifices: notwithstanding that they had neither faith nor repentance.

Qu. *To pray then, or doe any other seruice to God, without faith and repentance how is it accepted?*

An. The Lord turnes away his face, hates it, and thinkes it abhominable verse 13. 14. 15.

Qu. *But if we come with a pure heart how will he deale with vs?*

An. Though our sinnes were as red as Crimson, he wil make them as white as snow, verse 18.

Qu. *What was the fourth sinne* Esaiah *reproued?*

An. Extortion: their hands were full of bloud: their Princes maintained theeues, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu

Qu. *How did God account of them for those offences?*

An. As his enemies, verse 24.

Qu. *How did hee threaten to punish them?*

An. By pouring out his vengeance vpon them.

Qu. *After what manner?*

An. In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

Chap. 2. 3. 4.

Question.

IN *all the threatnings which God pronounceth against the world for sinne, what is still remembred?*

An. The mercy of his couenant, that his Church should still be preserued and planted.

Qu. *Where?*

An. In Ierusalem first, and after through the whole world, verse 2.

Qu. *What learne you by that?*

An. That the Gentile as well as the Iew shall be made partaker of the reconciliation betweene God and man, by the comming of Christ Iesus.

Qu.

Qu. *What is the fift sinne* Esaiah *reproued?*

An. Haughteneſſe of minde.

Qu. *How was it puniſhed?*

An. By being brought low, chap. 2. 11.

Qu. *What was the fixt sinne* Esaiah *reproued?*

An. Mens confidence in their riches.

Qu. *How was that puniſhed?*

An. They were made poore, chap. 2. 19.

Qu. *Where reſts the ſpoile of the poore?*

An. In the ſoules of the couetous, chap. 3. 14.

Qu. *What was the ſeauenth ſin* Esaiah *reproued?*

An. The pride of women.

Qu. *Wherein did their pride conſiſt?*

An. In their lookes, in their gate, and in their clothing.

Qu. *How were their lookes?*

An. Haughtie.

Qu. *How was their gate?*

An. Minſing, and they made a tickling with their feet, chap. 3. 19.

Qu. *How was their attyre?*

An. Too coſtly and effeminate, vſing perfumes, bracelets, earings, curlings, and

and ſuch like, more then was needefull.

Qu. *How did God puniſh them?*

An. Hee turned their ſweet ſauours into ſtinckes, their neat array into ſackcloath and ragges, their pride of hayre into baldneſſe, and their beautie into burning, chap. 3.24.

Qu. *Doth God hold the husbands of ſuch women excuſed?*

An. No, hee lets them fall by the ſword, takes away the wiſe and the ſtrong from amongſt them, and ſets fooles and effeminate perſons to rule the Land, chap. 3.2.4.

Chapter 5. to 7.

Queſtion.

WHat doth Eſaiah *compare the houſe of Iſrael to?*

An. To a Vineyard.

Qu. *Who planted it?*

An. God.

Qu. *With what?*

An. With the beſt plants.

Qu. *What fruit brought it forth?*

An. Wilde grapes.

Qu. *What did the Lord to it then?*

An.

An. Hee pulde downe the hedge, and laid it waste, chap. 5. 1. 2. 5.

Qu. *Apply this to the present time.*

An. England may be said to be the Vineyard of the Lord; the Inhabitants his Vine, which hee hath a long time cherisht and defended: but if he finde wee bring forth wilde grapes for good grapes; deedes of corruption for deedes of sanctitie: he will suffer vs to be trodden downe and destroyed.

Qu. *Against how many sorts of men doth* Esaiah *pronounce a woe in this Chapter?*

An. Against foure.

Qu. *Which are the first?*

An. Extortioners: woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

Qu. *Which are the second?*

An. Drunkards: woe vnto them that rise earely to drinke wine, and to them that continue vntill night, chap. 5. 11.

Qu. *Which are the third?*

An. Inticers to vanitie: woe vnto them that draw iniquity with cords of vanitie, and sinne as with Cart-ropes, chap. 5. 15.

Qu. *Which are the fourth?*

An. Peruerters of truth: woe be vnto

vnto them that speake good for euill, and euill for good; which put darknesse for light, and light for darknes, ch. 5. 20.

Qu. *Which are thee fift?*

An. Contemners of discipline: woe vnto them that are wise in their owne conceit, chap 5. 21.

Qu. *How shall it be with those men?*

An. Their roote shall be as rottennesse, and their bud as dust.

Qu. *What else?*

An. The Lord will make a signe to a strange nation, that shall come sodainly vpon them and destroy them, chap. 5. 26.

Chapter 7. to 31.

Question.

DId Esaiah *propheste of Christ?*

An. Yes.

Qu. *How?*

An. That hee should be borne of a Virgin, and to be a stumbling blocke to many of the Iewes, chapter 7. 14. and Chap. 8. 14.

Qu. *What should his name be?*

An. Immanuel.

Qu. *What doth that signifie?*

An.

An. God with vs, which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Queſt. *Why did God ſend Chriſt the Meſſias?*

An. Firſt, in regard of his promiſe, *Geneſ.* 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu. *Whom did God make his inſtruments for the puniſhing of the Iſraelites?*

An. The Aſſyrians and Ægyptians.

Qu. *How did they vſe their authoritie?*

An. To their owne glory.

Qu. *What was their reward?*

An. He was to them a fire, and conſumed them: and to his repentant people a light to comfort them, chap. 10. 13. 17.

Qu. *Who was that light?*

An. Chriſt the perpetuall peace-maker, chap. 11. 6. 7. 8.

Qu. *Who was the fire that deſtroyed the Aſſyrians?*

An. The Medes and Perſians, chap. 13. 17.

Queſt. *How did God puniſh the Iſraelites?*

An. As his children to chaſtiſe them, chap. 14. 1.

Qu.

Qu. *How the Assyrians and others?*

An. As his enemies quite to destroy them, chap. 13. 19.

Qu. *Against how many Kingdomes did* Esaiah *propheſie?*

An. Against eight.

Qu. *Which be they?*

An. The Kingdome of the Ægyptians, chap. 19. The kingdome of the Caldeans, cha. 21. The kingdomes of Tyre and Sidon. The kingdome of the Assyrians, chap. 10. 16. The kingdome of the Israelites, chap. 22. The kingdome of the Arabians, chap. 21. And the kingdone of the Diuell, chap. 27.

Qu. *In which of theſe Kingdomes did God ſtill reſerue a ſmall number to himſelfe?*

An. In the Kingdome of the Hebrewes.

Qu. *Were the people ſoone inſtructed in the word of God?*

An. No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. *What was the reaſon?*

An. Their corruption of life, and ſlackneſſe to all goodneſſe, chap. 28. 7.

Qu. *How were they corrupt in life?*

An. By profeſſing God with their lips

lippes, and denying him in their heart, chap.22.13.9.

Qu. *What was the punishment assigned vnto them for that?*

An. Their Prophets were blinde and could not direct, and they had their eyes shut vp that they could not see what was good for themselues.

Qu. *What is the doctrine wee learne thereby?*

An. That the Preacher can neyther teach, nor the hearer vnderstand, except God open the mouth of the one, and prepare the heart of the other.

Qu. *How doth God punish sinners in this life?*

An. With the bread of aduersitie, and the water of affliction, chap.30.20.

Qu. *But if they repent, how are they rewarded?*

An. With great plenty.

Qu. *What is the punishment of the wicked after this life?*

An. The torments of hell.

Qu. *Is there any mention of hell in the booke of* Esaiah?

An. Yes.

Qu. *Where?*

An. In the 30.chap.and 33.verse.

Qu. *Repeate the description?*

An.

An. Tophet is prepared of olde, euen for the King, it is deepe and large, the burning therof is fire and much wood, the breath of the Lord, like a riuer of brimstone doth kindle it.

Chapter 31. *to* 45.

Question.

W*Hen we trust in the Lord, how doth he defend vs?*

An. As the Lyon doth his pray, chap. 31. 4.

Qu. *But if we forsake him, and seeke help of others, what shall become of vs?*

An. Both the helper and the helped shall perish, chap. 34. 3.

Qu. *What shal their habitation be made?*

An. A hold for Dragons, and a court for Ostriches, chap. 34. 13.

Qu. *What fruit shall it yeeld?*

An. Thornes, nettles, and thistles.

Qu. *But what shall be the habitation of such as depend vpon Christ?*

An. Flourishing and full of ioy, there shall neyther Lyon nor noysome beast come neare it, chap. 32. 2. 8. The weake shall be made strong chap. 35. 4. The blinde shall see. The deafe shall heare,

chap. 35.5. The lame shall leape. The dumbe shall speake, chap. 35.9.

Qu. *Who doth* Esaiah *propheſie should prepare the way of Christ?*

An. Iohn Baptist, chap. 40.3.

Qu. *Where should he proclaime his meſſage?*

An. In the wildernesse.

Qu. *What should his direction be?*

An. To haue all lets remoued, chap. 40.4.

Qu. *May the essence of God be comprehended vnder any forme?*

An. No, no more then the waters can be held in a mans fist: heauen measured with a span: the dust of the earth numbred: or the mountaines weighed, chap. 40. 12.

Qu. *What is the earth in his sight?*

An. As a little dust.

Queſt. *What the Nations of the earth?*

An. As as drop of water, or as grasshoppers, chap. 40.15. 22.

Qu. *But what are they whom the Lord exalteth?*

An. As a threshing instrument, able to bruise mountaines to powder, or as a whirlewinde, to scatter hils like chaffe, chap. 41.15.16.

Qu.

Qu. *How doth* Esaiah *teach the people to abhorre Idolatrie?*

An. By describing vnto them the power of God, and the weakenesse of Idols, chap. 41. 22. 23.

Qu. *Declare the difference?*

An. God is a liuing effence:
Idols, dead mettall.
God is without beginning:
Idols are made with mens hands.
God can doe all things:
Idols nothing.
God knoweth all things:
Idols nothing.

Qu. *What comfort haue the faithfull in distresse?*

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chap 43.

Chapter 45. to 55.

Question.

By whom did God promise deliuerance to his people from the captiuitie of Babilon?

An. By *Cyrus* King of Persia.

Qu. *What was* Cyrus?

An. An heathen Prince.

Qu. *Did he not know God?*

An. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 1. 4.

Qu. *How many yeeres did* Esaiah *propheſie of this deliuerance before it came to paſſe?*

An. An hundred yeeres.

Qu. *Why did God chooſe a heathen Prince to deliuer his people?*

An. The more to expreſſe his loue and power, for the vnlikelier the means was, the greater cauſe had the Iſraelites to glorifie him.

Qu. *Were not the Babilonians Gods Inſtruments for the puniſhing of his people?*

An. Yes.

Qu. *Why then is he ſo much offended with them for doing it?*

An. Becauſe in executing his iudgements they ſhewed no mercy, and waxed proud by his victorie, chapter 47. 6. 7.

Qu. *What is the cauſe of Iſraels captiuitie?*

An. Their tranſgreſſions.

Qu. *What is the cauſe of their deliuerance?*

An. The couenant of Gods mercy, chap. 50. 1.

Qu.

Qu. *Of what continuance is Gods mercie?*

An. For euer: the heauens shall vanish like smoake, and the earth waxe old like a garment, but the saluation of the Lord shall not be abolished, chap. 51. 6.

Qu. *Of what continuance are his iudgements?*

An. But for a time: Can a woman forget the childe of her wombe? if she could, yet the Lord will not forget his, chap. 49. 15. and chap. 51. 22. chap. 54. 8.

Qu. *To whom then must the afflicted flye?*

An. To God.

Qu. *How will he establish them?*

An. In glory; their foundation shall be of precious stones, chapter 54. 11. In peace; they shall be farre from oppression. chapter 54. 14. In strength, whosoeuer shall gather himselfe against them shall fall, chap. 54. 15.

Chap. 55. to 61.

Question.

For what doth God offer these blessings vnto vs?

An. Neyther, for gold nor siluer, but freely, as the Prophet saith: Come, buy water, wine and milke, without siluer, and without money, chap. 55. 1.

Qu. *What is meant by water, wine, and milke?*

An. All things necessary to a spirituall life, as they are necessarie to this corporall life.

Qu. *What is the recompence God requireth?*

An. Obedience, to execute Iustice, the benefit whereof returnes vnto man, chap. 56. 1.

Qu. *How are our vertues acceptable?*

An. If they be without Hypocrisie.

Qu. *How doe Hipocrites fast?*

An. In punishing the body and putting on sacke-cloath, notwithstanding that their hearts are full of malice, chap. 58. 4. 5.

Qu. *How doe the faithfull fast?*

An. In breaking the bonds of wickednesse; in feeding the hungry, visiting the captiue, and clothing the naked, chap 58. 6. 7.

Qu. *What brings vs to the knowledge of these things?*

An. The preaching of the word.

Qu.

Qu. *What kinde of men must Preachers be?*

An. In voyce, Trumpets; in care, Watch-men, to cry aloud and continually, chap. 58. 1. chap. 62. 6.

Chapter 65.

Question.

BEcause the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were reiected, Chap. 65. 12.

Qu. *Who were chosen in their stead?*

An. The Gentiles, chap 65. 1.

Qu. *What are they?*

An. All nations but the Iewes.

Qu *But this his mercy extends to all?*

An. Yea, and his Maiesty beyond all.

Qu. *How proue you that?*

An. Because when the Iewes would haue built him a house, he forbad them. chap. 66. 1.

Qu. *What was the reason?*

An. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

Ieremie.

Chapter 1. to 10.

Question.

WHere was Ieremy *borne?*

An. In Anathoth, a Citie within three miles of Ieruſalem.

Qu. *Whoſe ſonne was he?*

An. The ſonne of *Hilkiah.*

Qu. *When began he to propheſie?*

An. In the thirteenth yeere of *Ioſiah* King of Iuda.

Qu. *How long did he propheſie?*

An. Till the captiuitie in Babylon, and ſomewhat after.

Qu. *How many yeeres was that?*

An. About fortie yeeres.

Qu. *When was he ſanctified to this Office?*

An. Euen from his mothers wombe, chap. 1. 5.

Qu. *What did he after he was called?*

An. Proclaime the will of him that ſent him, without feare, chap. 1. 17.

Qu. *What doe we learne by that?*

An. Miniſters muſt not intrude them-

themſelues into the church before they are called: and when they are called, they muſt foreſlow no time, nor be diſmaid for any danger.

Qu. *What is the firſt ſinne* Ieremie *reproueth?*

An. Idolatry.

Qu. *In what words?*

An. My people haue forſaken mee the fountaine of liuing waters, to digge them pits, yea, broken pits that can hold no water, chap. 2.13.

Qu. *After this ſinne what is required of them?*

An. Repentance.

Qu. *Vpon repentance what is promiſed?*

An. Mercy, chap. 3.12.

Qu. *In their repentance what did they?*

An. Turne vnto the Lord.

Qu. *How ought we to turne to the Lord?*

An. With our whole hearts.

Qu. *If we doe not ſo, what doe wee incurre?*

An. His wrath for counterfaiting.

Qu. *What is Gods wrath like?*

An. A conſuming fire, chap. 4.4.

Qu. *What is his mercy like?*

An. The waters of Siloah.

Qu. *Wherein did God ſhew his iuſtice vpon Iſrael?*

An. In deliuering them into the hands of their enemies.

Qu. *Wherein his mercy?*

An. In ſauing ſome (for ſaith hee, I will not make a full end of you) to continue his Church, chap. 5. 18

Qu. *Were the people ſo full of wickedneſſe, that the Lord was ſo much incenſt againſt them?*

An. Yes, they did caſt out malice and crueltie, as the fountaine doth her waters, chap. 6. 7.

Qu. *Was there no eſtate cleare?*

An. No, neyther Prince, Prieſt, nor people.

Qu. *What was their generall ſinne?*

An. Couetouſneſſe, chap. 6. 13.

Queſt. *What were their particular ſinnes?*

An. The Prince did not execute Iuſtice, chap 5. 28. The Prieſts did flatter the people in their ſinnes, crying, peace, peace, when there was no peace, chap. 6. 14. The people were of vncircumciſed eares, and tooke delight rather in vaine things then profitable doctrine, chap. 6. 10.

Qu. *All this conſidered, they could not but ſee their owne deſtruction?*

An. They did.

Qu.

Qu. *And how did they thinke to eſcape?*

An. By flying to the Temple, where God had promiſed for euer to be preſent.

Qu. *But how did God anſwere them?*

An In theſe wordes: Will you ſteale, murther, and commit adulterie, and ſweare falſly, and burne incenſe to *Baal*, and thinke to be deliuered by ſtanding before me in the Temple? no, I haue required Obedience and no Sacrifice, chap. 7. 10. 22. 23.

Qu. *In what manner did* Ieremy *propheſie their deſtruction?*

An. By the entering of the *Aſſyrians* (a mighty nation) into their Land.

Qu. *Rehearſe the Prophets words?*

An. Loe, houſe of Iſrael, I will bring a Nation vpon thee from farre, whoſe quiuer is a Sepulcher, and they ſhall eate thine haruеſt, and thy bread: they ſhall deuoure thy ſons and daughters: they ſhall eate vp thy ſheepe and thy bullocks: they ſhall ſpoile thy vines and thy fig-trees, and they ſhall deſtroy with the ſword the fenced Cities, chap. 5. 15. 16. 17.

Qu. *Did they not repent?*

An. No: but prouoked Gods wrath

wrath by other ſinnes.

Qu. *What were they?*

An. Lying, chap. 9. 3. Deceit, chap. 9. 4. and diſſimulation, chap. 9. 8.

Qu. *I am ſure, though they could not ſee their owne danger, yet* Ieremie *did (as all true Miniſters ſhould) relent at their hardneſſe of heart?*

An. Yes, and wiſht his eyes were a fountaine of teares, chap 9. 1.

Qu. *How came that hardneſſe of heart in them?*

An. They did glory in their miſdeedes.

Qu. *What ought a man to glory in?*

An. Neither in wiſedome, ſtrength, nor riches, chap. 9. 23.

Qu. *In what then?*

An. Let him that gloryeth, glory in this, that hee knoweth the will of the Lord, for he it is that ſheweth mercie, iudgement, and righteouſneſſe on the earth chap. 9. 24.

Chap. 10. *to* 21.

Queſtion.

TO *whom onely belongeth dominion?*

An. To the Lord mightie in power,

power, and King of nations, chap. 10.7.

Qu. *What were the Israelites then, in leauing him to cleaue to Idols?*

An. Sots and fooles, chap. 10.8.

Qu. *Why?*

An. Because they left the truth to embrace the workes of errours.

Qu. *What was the worke of Errour?*

An. Making of Images, Chapter 10. 15.

Qu. *Whence were they infected with this infection?*

An. From the heathen.

Qu. *What other errrours had the heathen?*

An. Diuinations by Stars and Soothsaying.

Qu. *Is it not lawfull to feare the coniunctions of starres and Planets?*

An. No.

Qu *Your reason?*

Answ. Because the Lord in these words hath forbidden it: Be not afraid of the Signes of Heauen, though the Heathen be afraid of such, Chapter 10.2.

Qu. *As long as wee abide in sinne, will the Lord heare our prayer?*

An. No, nor any that pray for vs, chap. 11.14.

Qu.

Qu. *How odious is ſinne?*

An. So odious, that the Land wherein ſinners liue, ſhall mourne, the hearbs of the field, wither; and the beaſts, and fowles of the ayre be conſumed, chap. 12. 4.

Qu *By what Parable did* Ieremy *prefigure the deſtruction of the Iewes?*

An. By the parable of the Linnen girdle, which hee hid in a rocke, and after certaine dayes comming to take it vp, he found it was rotten, and fit for no vſe.

Qu. *Rehearſe the meaning?*

An. That as the girdle cleaueth to the loynes, ſo had the Lord tyed the houſe of Iſrael vnto him, but ſince they had forſaken him (like the girdle) they ſhould rot and be caſt off, as fit for no vſe, chap. 13. 10. 11.

Qu. *How hard is it for an euill man to doe well?*

An. As hard as to change the Blackemoores skin, or the Leopards ſpots, cha. 13. 23.

Qu. *Which are the foure plagues God vſually puniſhed ſinne withall?*

An. Peſtilence, famine, ſword, and fire.

Qu. *How doe the wicked people reward him*

him that tels them of their ſinnes?

An. With curſes, as the Iewes did *Ieremy*, chap. 15. 10.

Qu. *But what doth the Lord for them?*

An. In time of his vengeance fauours them, and ſuffers the other to periſh.

Qu. *Fell it out ſo with* Ieremy?

An. Yes, for when the Iewes were led away captiue, the enemy gaue *Ieremy* choyſe to liue in his Countrey, or goe whither hee would, Chapter 39. 11. 12.

Qu. *With what penne doth the Diuell write iniquitie in the hearts of the obſtinate?*

An. With an yron pen.

Qu *What is ſignified thereby?*

An That men accuſtomed to ſinne can hardly be reclaimed, Chapter, 17. 1.

Qu. *Will the Lord onely be truſted in?*

An. Yes.

Qu. *What is pronounced againſt them that make fleſh their arme, that is, depend vpon men and forget God?*

An A heauy curſe, chap. 17. 5.

Qu. *How many wayes did* Ieremy *ſuffer vnder the hands of the Iewes?*

An.

An. Three manner of wayes: firſt, they curſt and ſpake euill of him: then they tooke counſell againſt his life, at laſt, they ſmote him and caſt him into priſon, chap. 15.10. chap. 18.18. chap. 20.2.

Qu. *What may wee learne by theſe his afflictions?*

An. That the true Miniſters of God ſhall alwayes be ſubiect to the like,

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Chapter 2. to 30.

Queſtion.

WHat were the workes commaunded the Iewes?

An. To execute Iuſtice, chap. 22.3. To deliuer the oppreſſed: To fauour the ſtranger. To help the fatherleſſe and widdow. To doe no violence, nor ſhed bloud.

Qu. *What were the workes they followed?*

An. They builded houſes with bribes: and chambers with extortion. They vſed their neighbours help, and paid him not his hyre, chap. 22.13.

Qu. *What followed?*

An.

An. Deſtruction without pittie. chap. 12.18.

Qu. *In what manner?*

An. They were led into Captiuitie, their King ſlaine and left vnburied, cha. 22.19.

Qu. *Who miſled the King?*

An. The falſe Prophets.

Qu. *What was their reward?*

An. Woe be vnto them that ſcatter the ſheepe of my paſture, ſaith the Lord chap. 23.1.

Qu. *How did* Ieremie *propheſie a redreſſe for this inconuenience?*

An. By the comming of Chriſt the true Paſtor.

Qu. *In what word?*

An. Behold (ſaith the Lord) I will raiſe vnto *Dauid* a righteous branch, &c. In his dayes Iuda ſhall be ſaued, and Iſrael dwell in ſafetie, chap. 23.5.6.

Qu. *Here was a threatning and a promiſe, what is ſignified thereby?*

An. That as *Ieremy* did, ſo the Miniſters of God muſt alwayes mixe comfort with their bitter doctrine.

Qu. *When they threat, what is their doctrine like?*

An. A fire, or a hammer that breaketh ſtone, chap. 23.29.

An.

Qu. *But when they promise, what is it like?*

An. Comfortable waters, or precious balme.

Qu. *How long liued the Israelites in bondage vnder the King of Babell?*

An. Seauenty yeeres, chap. 29. 10.

Chapter 30. to 41.

Question.

After their denounced seruitude, how doth Ieremy *comfort the Iewes?*

An. First, with their returne againe to their countrey, chap. 30. 1. Secondly, with the destruction of their enemies, chapter 30. 16. Thirdly, with ioy, plenty and peace, chap. 31. 12. 28.

Qu *What assurance doth* Ieremy *giue of Gods promises?*

An. As sure as hee is God of heauen and earth, and giueth the Sunne to rule the day, and the Moone the night, cha. 33. 20.

Qu *How doth God oftentimes checke the lewd life of Christians?*

An. By their better life, which are no Christians.

Qu. *Your proofe?*

An.

An. It may appeare by the example of the ſonnes of *Ionadab*, Chapter 35.8.

Qu. *What did they?*

An. Their Father gaue them a commandement, and it was kept the ſpace of three hundred yeeres.

Qu. *What was the commandement?*

An. That none of that ſtocke or familie ſhould drinke wine.

Qu. *Of what deſcent were the ſonnes of* Ionadab?

An. No Iſraelites, though more zealous in the ſeruice of God then they.

Qu. *What inferres this example?*

An. That if they thought it a diſparagement to breake the vowe made vnto a earthly Father, how much more ſhamefull ſhould it be for Chriſtians to forget their promiſe made to the Father of Heauen? They kept their vow three hundred yeeres, but Chriſtians (I feare) breake theirs euery houre.

Qu. *You ſaid before that* Ieremy *was in priſon?*

An. I did.

Qu. *Who did impriſon him?*

An. King *Iehoiakim* firſt, and then *Zedekiah*.

Qu.

Qu. *When he was in prison, did hee neglect his office?*

An. No: for when he could not speake to the Iewes, he sent to them.

Qu. *Whom?*

An. Baruch.

Qu. *With what?*

An. With a booke containing all the curses of God against the Iewes.

Qu. *Who writ it?*

An. Baruch from the mouth of *Ieremy*, chap. 36. 4.

Qu. *To whom did* Baruch *read it?*

An. To the prince, who told the king of it.

Qu. *Which King?*

An. Iehoiakim?

Qu. *How did he accept it?*

An. He burnt it, chap. 36. 23.

Qu. *What did* Ieremie *then?*

An. He wrote another booke, chap. 36. 32.

Qu. *What learne we by that?*

An. Though the wicked would quite deface the Word, yet God will haue it still preserued.

Qu *What was the message of the Lord that* Ieremie *declared to* Zedekiah *afterward King?*

An. That hee should yeelde himselfe to

to *Nabuchadnezzar*, and the citie ſhould be ſaued.

Qu. *Did* Zedekiah *regard his counſaile?*

An. He heard it, but did not performe it.

Qu. *What was the hinderance?*

An. His Princes that perſwaded him to the contrary.

Qu. *What did the Princes to* Ieremy?

An. Put him in a dungeon.

Qu. *Who wrought his deliuerance?*

An. Ebedmelech a Moore, and one of the Kings Eunuches, chap. 33. 11.

Qu. *What learne you by that?*

An. That more Faith ſometime is found in a ſtranger, then in a mans own countrey-man.

Qu. *What became of* Zedekiah *for diſobeying* Ieremy?

An. His eyes were put out, and his ſonnes ſlaine before his face, Chapter 36. 7.

Qu. *How went it with* Ieremie?

An. He found fauour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe captaine, who gaue him libertie and reward, chap. 40.

Qu.

Chapter 41. to the end.

Queſtion.

WHom *did* Nabuchadnezzar *make his Subſtitute ouer the Iewes in Paleſtine* ?

An. *Gedaliah* ths ſonne of *Abikam.*

Qu. *Who ſlew* Gedaliah ?

An. *Iſhmael* ſonne of *Nethania.*

Qu. *Why* ?

An. In enuy of his gouernment.

Qu. *What did the people afterward?*

An. Went vnder *Iohanan* into Ægypt.

Qu. *Had not* Ieremy *forbidden them ſo to doe* ?

An. Yes, but they obeyed not.

Qu. *Wherefore did they not obey* ?

An. They feared warre and famine, chap. 42. 14.

Qu. *What followed their diſobedience?*

An. They were deſtroyed from the leaſt to the moſt.

Qu. *By whom* ?

An. By King *Nabuchadnezzar*, that came againſt Ægypt, ſo that what they feared in their owne countrey (famine and warre) fell vnto them in another.

Qu.

Qu. *Who deſtroyed the Kingdome of Babel?*

An. Cyrus.

Qu. *Who moued him thereunto?*

An. The ſpirit of God.

Qu. *For what cauſe?*

An. Becauſe they gloryed in the ſpoyle of Iſrael, and ſaid, we offend not, becauſe they haue ſinned againſt the Lord, the hope of their Fathers, chapter 50.7.11.

Q. *What was* Nabuchadnezzar *called?*

An. The hammer of the world.

Qu. *Why?*

An. Becauſe hee had ſmitten downe all the Princes and people of the world, chap. 51.23.

The Lamentations of IEREMIE.

Queſtion.

OF *whom may wee learne true and Chriſtian-like compaſſion?*

An. Of the Prophet *Ieremy.*

Qu. *Wherein?*

An.

An. In lamenting for his Countreymen the Iewes, notwithstanding they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his loue and good will towards them.

Qu. *Wherein consisted his loue?*

An. In daily admonishing them of their sinne, that they might repent, and shewing them afore hand, what plagues would follow if they repented not.

Qu. *What was it he did lament them for?*

An. Their subuersion and ouerthrow.

Qu. *By whom was their ouerthrow contriued?*

An. By the Babilonians their cruell enemies.

Qu. *In what manner?*

An. First, they were besieged: then suffered famine, insomuch as they dyed in their streets, and the mothers deuoured their owne Children, chapter 1.11. chapter 2. 12. Of Princes they became tributaries, chapter 1.1. Their ioy was turned to teares, chap. 1. 2. Their freedome to captiuitie, verse 3. Their gorgeous buildings to a deformed heape, verse 6. Their friends forsooke them, verse 2.

verſe 2. Their enemies laught at them. verſe 7. Their valiant men were trodden downe. Their young men ſlaine. Their Virgins defloured, verſe 15. And (which was the griefe of all griefes) their GOD had forſaken them: for when they ſtretched out their hands there was none to comfort them, chap. 1. 16. 17.

Qu. *What may their example ſerue for?*

An. To admoniſh all Cities of the world be they neuer ſo famous, neuer ſo rich, neuer ſo mightie, to beware how they prouoke Gods wrath againſt them through their intollerable impietie.

Qu. *What were their moſt intollerable ſinnes?*

An. Their deſpiſing the counſell of the Prophets, their reuoulting from the truth to embrace falſhood and vanitie, and their abuſing the long ſufferance of the Lord.

Qu. *Did the Lord fore-warne them of this deſolation?*

An. Yes, many hundred yeeres before it came, euen from the time of *Moſes*, and ſo from age to age, vntill the very houre of their captiuitie, as appeares, Deut. 28. 64. 65. 66.

Qu. *In this extremitie what refuge doth the Prophet shew them?*

An. The holy mount of the God of mercy.

Qu. *How must they reach vnto that Mount?*

An. With the armes of Repentance and Patience: with repentance in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliuerance.

Qu. *Was this all the Prophet did for them?*

An. No, like a holy and vertuous pastour, hee ioyned in feruent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse. chap. 5.

EZEKIEL.

Chapter 1. *to* 10.

Question.

BY *whom was* Ezekiel *called to propheſie?*

An. By God.

Qu. *Where?*

An.

An. In Caldea.

Qu. *At what time?*

An. When *Iehoiakin* King of Iuda, his mother, and many other liued in captiuitie vnder *Nabuchadnezzar*, chap. 1.2.3.

Qu. *To what end?*

An. To assure them though they had yeelded themselues Prisonners to the King of Babylon, and had liued in seruitude to him fiue yeeres, yet the Lord would remember his promise, & bring them home againe.

Qu. *Did they distrust in him?*

An Yes, and beganne to murmure.

Qu. *And the Lord inspired* Ezekiel *to speake vnto them for their comfort. chap.* 22.

An. True.

Qu. *What gather we from hence?*

An. Gods great mercie, and their weakenesse of Faith.

Quest. *Did not* Ezekiel *propheſie before?*

An Yes, and by the counsaile of him and *Ieremie*, *Iehoiakin* did voluntarilie submit to the King of Babel: and therefore to excuse the Prophet, God giues him a new gift of Propheſie.

Qu, *After what sort?*

An. A hand appeares, and deliuers him a Booke.

Qu. *What was written in this Booke?*

An. Woe and lamentation, chapter 3. 10.

Qu. *What was he bid to doe with the booke?*

An. Eate it: that is, imprint the words thereof in his heart.

An. Are none fit to be Gods messengers but such as receiue his word into their hearts?

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taſt of it in* Ezekiels *mouth?*

An. As ſweete as Honie, chapter 3. 3.

Qu. *Did the people regard their meſſage?*

An. As they doe now adayes Gods Preachers, very ſlightly.

Qu. *Was he diſcomforted thereby?*

An. No: God imboldned him, and gaue him a fore-head as hard as Adamant to outface their rebellion, chap. 3. 9.

Qu. *What if hee had beene diſcouraged and giuen way to their ſinne?*

An. Then the people dying in their ſinnes

ſinnes, their bloud ſhould haue beene required at his hands, chap. 4. 18.

Qu. *Who may take heede by this Leſſon?*

An. All dumbe, idle, and illiterate Miniſters.

Qu. *But he teaching them, and they not repenting, how then?*

An. Their bloud ſhould be vpon their owne heads, chap. 3. 18. 19.

Qu. *How did* Ezekiel *propheſie the deſtruction of Ieruſalem?*

An. By the parable of his haire, the one part whereof he would burne, the other cut with a ſword, and ſcatter the third in the winde, chap. 5. 2.

Qu. *What did this ſignifie?*

Anſw. That one part of the people ſhould dye through famine, the ſecond be ſlaine, and the third led into captiuitie, chap. 5. 12.

Qu. *This all this while is threatning; how doth the Prophet comfort them?*

An. By ſhewing that a remnant ſhould be ſaued, and they ſhould be diſpleaſed for their ſins, and finde mercie, chap. 6. 8.

Qu. *How did God deliuer that remnant in time of vengeance?*

An. By ſetting a marke vpon them,

whereby they were knowne as he doth vpon all his Elect, chap. 9.6.

Qu. *Rehearse the Prophets wordes of their deliuerance?*

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countryes, wherein you are scattered, with a mighty hand, and with a stretched-out arme, and in my wrath powred out, chapter 20.33.34.

Chapter 10. *to* 20.

Question.

After Iehoiakin *and the rest were led into captiuitie, those that remained still in Iudea, how did they liue?*

An. Like Murderers and Idolaters, chap. 11.6.

Qu. *Who misled them?*

An. Iazaniah the sonne of *Zur*, and *Pelatiah* the sonne of *Beniah*.

Qu. *What did they boast of?*

An. That God had vtterly forsaken those that were in captiuitie, and giuen the Land vnto them in possession, chap. 11.15.

Qu.

Qu. *How was that reproch punished?*

An. Pelatiah one of their chiefe princes was ſtrucke with ſodaine death, chap. 11.13.

Qu. *What may wee learne by that example?*

An. That it is dangerous to miſ-iudge of Gods ſecret iudgements.

Qu. *What doth* Ezekiel *ſay againſt falſe Prophets?*

An. That they ſhould be conſumed in the middeſt of their vanities, chapter 13.14.

Qu. *How did the falſe Prophets ſeduce the people?*

An. By ſowing pillowes vnder their elbowes, and couering their heads with vailes.

Qu. *What is the meaning of that?*

An. They flattered them with ſecuritie, and blinded their eyes with falſe deluſions, chap. 13.18.

Qu. *Why doth God ſend falſe Prophets and vnlearned Preachers amongſt his people?*

An. For their ingratitude, becauſe they doe not hearken to the true Prophets and Preachers, when they haue them: a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath, may the wicked presume of safety for being in company with the godly?*

An. No.

Qu. *Your proofe.*

An. If, (saith the Lord, by Iudea) I send my sword through this Land, and say vnto it, destroy both man and beast in it: though *Noah*, *Daniel* and *Iob*, were in the middest of it, they should deliuer neyther sonne nor daughter, but their owne soules by their righteousnesse, chap. 14. 17. 18.

Qu. *How doth God (oftentimes) punish vs for sinne?*

An. Euen by the same meanes, by which we made our selues to sinne: as violence with violence, lust with lust, and as he did with the Israelites, which caused the Ægyptians, Assyrians and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatrie, chap. 16. 37. 39.

Qu. *Will God punish one for the sinne of another?*

An. No: euery soule that sinneth shall suffer; the sonne shall not beare the iniquitie of the father, neyther shall the father beare the iniquitie of the sonne: but the righteousnesse of the righteous shall

shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18.20.

Qu. *How is it said then that God will punish the sinnes of the Fathers vpon the children to the third & fourth generation?*

An. That is meant, if the children continue in the sinnes of their fathers, but otherwise not.

Qu. *If the righteous man become wicked what is his reward?*

An. Condemnation.

Qu. *If the wicked man forsake his wickednesse and liue vprightly, what is his reward?*

An. Forgiuenesse, chap. 18. 26. 27.

Chapter 20. to 37.

Question.

WHat sinnes beside Idolatrie hastned the destruction of Ierusalem?

An. Murdering of the Prophets: oppressing the stranger: neglecting the fatherlesse and widow: prophaning the Sabbaoth: sowing of dissention: committing of incest: taking of bribes, vsurie and extortion, chapter 22. 4. 7. 8. 9. 10. 11. 12.

Qu. *Doe theſe ſinnes liue at this day?*

An. Yea, in as ranke manner as they did then?

Qu. *What is then to be feared?*

An. Leaſt we ſhould be puniſhed as they were.

Qu. *You ſpake before of the parable of the hayre, whereby Ezekiel ſhewed the manner of Ieruſalems ouerthrow, ſhew me by how many Signes and Parables he taught?*

An. By fifteene, whereof one being paſt before, there remaines foureteene vnſpoken of.

Qu. *Rehearſe them in order, what is the firſt?*

An. The parable of the ſixe men that came with ſwords, and one in white clothing with penne and incke in his hand, chap. 6.

Qu. *What doth that ſignifie?*

An. The fierce ſouldiers that ſhould enter Ieruſalem: and by him in white, the mercy of the Lord to marke ſuch as ſhould be ſaued.

Qu. *What is the ſecond?*

An. The viſion of the man in white, that tooke burning coales from the Altar, and ſcattered them abroad, chapter 10.

Qu.

Qu. *What doth that signifie?*

An. The burning of the Citie of Ierusalem.

Qu. *What is the third?*

An. The parable of *Ezekiels* carrying forth of his stuffe out of the Citie by night, chap. 12.

Qu. *What doth that signifie?*

An. That euen so the Israelites should be ledde with their burdens into captiuitie.

Qu. *What is the fourth?*

An. Of eating bread with trembling and drinking water with trouble, chap. 12.

Qu. *What is signified by that?*

An. The torment of minde and affliction of body that should accompany the Israelites.

Qu *What is the fift?*

An. Setting vp a wall, and dawbing it with vntempered morter, chap. 13.

Qu. *What doth that signifie?*

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. *What is the sixt?*

An. The parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*

An.

An. That if Ieruſalem which was the congregation that God had taught, did not bring forth fruit of good liuing according to his doctrine, like the barren Vine, it ſhould be throwne into the fire.

Qu. *What is the ſeauenth?*

An. The two Eagles, chap. 17.

Qu. *What doth that ſignifie?*

An. The two Kings of Ægypt and Babilon, ordained for the ſcourges of Ieruſalem.

Qu *What is the eight?*

An. The parable of the Lyon and Lions whelpes, that were giuen to ruin and deuoure, and at the laſt were taken in trayles, chap. 19.

Qu. *What doth that ſignifie?*

An. By the Lyon is ſignified *Iehoachaz*, and by the whelps his two Sons *Iehoiakim* and *Iehoiakin:* which deuoured the blood of the Prophets, and at the laſt were all three taken in the ſnares of the Kings of Ægypt and Babilon.

Qu. *What is the ninth?*

An. The parable of the Forreſt conſumed with fire.

Qu. *What doth that ſignifie?*

An. Ieruſalem compared to a Forreſt ſhould

ſhould be conſumed with fire, chap. 20.

Qu. *What is the tenth?*

An. The Parable of the two Siſters, *Aholah*, and *Aholibah*: which were proud, laſciuious and incontinent.

Qu. *What doth that ſignifie?*

An. The two Kingdomes of Iuda and Iſrael, which became Idolaters both, and therefore are compared to vnchaſte women, that forſake their huſbands to follow ſtrangers, chap. 23.

Qu. *What is the eleuenth?*

An. The parable of the bad Shepheards, that fed and clothed themſelues of their flockes, yet neglected the care of them, ſuffering them to be ſcattered and deuoured.

Qu *What doth that ſignifie?*

An. Careleſſe Magiſtrates, that being ſet to rule and gouerne the people (ſo they may liue at eaſe) care not what becomes of their charge, but vſe them with all tyrannie and crueltie, chap. 34.

Qu. *What is pronounced againſt ſuch Magiſtrates?*

An. The Lord will riſe vp againſt them, and require the bloud of the people at their hands.

Qu. *What is the twelft?*

An. That the field of dead bones, where-

bones, whereunto *Ezekiel* was brought by the spirit of God.

Qu. *What doth that signifie?*

An. That as God (in the sight of *Ezekiel*) did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had liued before: so sure it was, and much more certaine, that hee was able to bring backe his children from captiuitie.

Qu. *Of what is that a signe vnto vs else?*

An. Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*

An. The parable of the seething pot, wherein were diuers ioynts which were taken out by piece-meale, and the pot left emptie to melt vpon the coales.

Qu. *What doth that signifie?*

An. The hote vengeance of God against Ierusalem: the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. *What is the fourteenth?*

An. The parable of the death of *Ezekiels* wife.

Qu.

Qu. *What doth that signifie?*

An. That as God tooke from him her that was the pleasure of his eyes: so would he pollute his Sanctuary that was the pride and pleasure of the Israelites, chap. 24.

Qu. *Against what strange Nations did* Ezekiel *propheſie?*

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Ægyptians, Assyrians, *Gog*, and *Magog*, and in them against all the enemies of Gods Church.

Qu. *What did* Ezekiel *propheſie against theſe people?*

An. Destruction.

Qu. *Why?*

An. Because they reioyced at the misery of his people, and were as pricking thornes in the hose of Israel.

Qu. *How should they be destroyed?*

An. In the same manner that they had destroyed the Iewes, and with more cruelty.

Qu. *By whom?*

An. By the Babilonians.

Qu. *Of what comfort did* Ezekiel *propheſie beside the returne of the Iewes?*

An. Of the comming of Christ the true shepheard, that should giue his life

life for his sheepe, chapter 34. 23.

Qu. *That and all other blessings of God, why are they bestowed vpon vs?*

An. Not for our deserts, but through the mercy of God, chap. 36. 22.

Chapter 37. to 46.

Question.

WHat doth Ezekiel *propheſie of in theſe laſt Chapters?*

An. Of the reedifying of the Citie and Temple of God; of the ſeruice and orderly gouernment that ſhould be amongſt them, as had beene before.

Qu. *What is meant by the waters that* Ezekiel *ſaw iſſue from the Temple?*

An The graces that ſhould be beſtowed vpon the Church vnder the Kingdome of Chriſt. 37. 1.

Qu. *What is meant by the riſing of the waters?*

An. That Gods graces ſhould increaſe not decreaſe, chap. 37. 5.

Qu *What by the multitude of trees that ſtood on the one ſide and on the other of the waters? chap.* 37.

An. The multitude of thoſe that ſhould be refreſhed by the doctrine of Chriſt.

Qu.

Qu. *What by the meeting of these seuerall waters in one Sea?*

An. That all the world should be refreshed with the Gospell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholesomenesse of the water?*

An. The puritie and wholsomnesse of the doctrine of the true Church.

Qu. *What by the fishers?*

An. Gods Preachers.

Qu. *What by the multitude of fishes?*

An. The great number of hearers.

Qu. *What by the marshes and mierie places?*

An. The wicked and repobate.

Qu. *What by the fruitfulnesse of the trees that grew on each side?*

An. The prosperitie of the faithfull.

DANIEL.

Chapter 1. *to* 4.

Question.

WHen was Daniel *called?*

Answ. In the time that *Ezekiel* liued, and when the Iewes

Iewes were captiues in Babilon.

Qu. *Who was King of Babylon?*

An. Nabuchadnezzar.

Qu. *Beside the people what did* Nabuchadnezzer *bring with him from Ieruſalem?* chap. 1. 2.

An. The veſſels of the Temple of the Lord.

Qu. *What did he with them?*

An. Placed them in the Temple of his God, chap. 1. 2.

Qu. *How did* Nabuchadnezzer *diſpoſe of the Iewes?*

An. He commaunded *Aſhpenaz* the maiſter of his Eunuches to cull out of the Hebrew ſons, certaine that might be trained vp to ſerue him, chap. 1. 3.

Qu. *What kinde of perſons ſhould thoſe Sonnes be?*

An. Such as were noble, wittie, and of comely ſtature.

Qu. *What ſhould be done vnto thoſe young Gentlemen?*

An They ſhould be inſtructed in the language and cuſtomes of the Caldeans, chap 1. 4.

Qu. *To what purpoſe?*

An. That they might ſo forget their owne country and their countries Religion.

Qu.

Qu. *How long should they be trained on this fashion?*

An. Three yeeres, chap. 1.5.

Qu. *What allowance should they haue?*

An. Meat and drinke from the Kings table, chap. 1.5.

Queſt. *Who were the chiefe amongeſt them?*

An. Daniel, Sidrach, Miſach, and *Abednago.*

Qu. *How did theſe like of the Kings allowance?*

An. They would not eate of it.

Qu. *Why?*

An. Becauſe they would not be defiled with the portion of the kings meat which was giuen them, to make them forget their accuſtomed ſobrietie, chap. 1.8.

Qu. *What did the chiefe of the Eunuches then?*

An. Was afraid that they would not looke ſo well as the reſt of their brethren, and ſo the King would be incenſed, chap. 1.10.

Qu. *But what did* Daniel?

An. Intreated their Gouernour to trye them tenne dayes with Pulſe and water, and if at the tenne dayes end they looked not ſo well as their other

fellowes, he ſhould deale with them as he thought good, chap. 1. 13.

Qu *Did their gouernour giue conſent?*

An. Yes.

Qu. *And how were they at ten dayes end?*

An. They were in better liking then all the reſt that did eate of the portion of the Kings meate, chap. 1. 15.

Qu. *What may we learne by that?*

An. That with the bleſſing of God, the poore mans diſh is as cheriſhing as the rich gluttons delicates.

Qu. *What gifts did God beſtow vpon theſe foure children?*

An. The gifts of knowledge and vnderſtanding.

Qu. *Beſides theſe, what gaue he to* Daniel?

An. The gift of Propheſie, and to interprete dreames and viſions, chapter 1. 17.

Qu. *When they were brought before the King how did he like of them?*

An. He found them wiſer then all his Enchanters and Aſtrologers, cha. 1. 20.

Qu. *What did the King then?*

An. Dreamed a dreame, which hee could not remember, chap. 2. 1.

Qu. *Of whom did he aske counſell?*

An.

An. Of his Inchanters, chap. 2.2.

Qu. *Did they tell him what was his dreame?*

An. No, they could not, chap. 2.10.

Qu. *How did the King take it?*

An. He commanded, not onely they but all the wise-men of Babell, should be put to death, of which number was *Daniel*, *Sydrach*, *Misach* and *Abednago*, chap. 2.12.

Qu. *How did they escape?*

An. Daniel intreated respite of the king, and he would tell him his dreame, and the interpretation thereof.

Qu. *Did the King giue him respite?*

An. He did, chap. 2. 16.

Qu. *Whither went* Daniel *then?*

An. To his other brothers, cha. 2. 17.

Qu. *What to doe?*

An. To haue them ioyne in prayer with him to their God, that it would please him to reueale this mysterie vnto him, chap. 2. 18.

Qu. *What successe had they in their prayer?*

An. God shewed *Daniel* the dreame, and the interpretation thereof, ch. 2. 19.

Qu. *Went he presently to the King?*

An. No: hee gaue God thanks first, and praysed his holy name, chap. 2.19.

Qu.

Qu. *What was the dreame?*

An. An Image, the head whereof was gold, the breaſt and armes ſiluer, the belly and thighes braſſe, the legges yron, the feet part yron, part clay.

Qu. *How long did it ſeeme to ſtand before the preſence of the King?*

An. Till a ſtone cut without hands, ſmote it in pieces, and ſcattered it like the chaffe of ſummer flowers.

Qu. *What became of the ſtone?*

An. It turned to a great mountaine, and filled the whole earth, chap. 2. 31. 10. 35.

Qu. *What was* Daniels *interpretation of the dreame?*

An. By gold, ſiluer, braſſe and yron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

An. The Babilonians.

Qu. *Which to ſiluer?*

An. The Perſians.

Qu. *Which to braſſe?*

An. The Macedonians.

Qu. *Which to yron and clay?*

An. The Romanes: and as theſe mettals did excell one another in goodneſſe, ſo ſhould alſo the foure Ages: growing ſtill worſe and worſe, till the

the comming of Christ.

Qu. *What is meant by the Stone?*

An. The Kingdome of Christ, that should come at the end of these: which should ouerthrow the last, and remaine when all the rest were extinct.

Qu. *How did the King reward* Daniel *for the interpreting his dreame?*

An. Made him a great man, a chiefe ruler ouer the prouince of Babell.

Qu. *In this prosperitie did* Daniel *forget his brethren?*

An. No: he made request to the King for them, and he aduanced them likewise to great offices.

Qu. *In what place?*

An. In the prouince of Babell, but *Daniel* sate as chiefe Iudge in the Kings gate, chap. 2. 49.

Qu. *What befell afterward?*

An. The King set vp an Image, and commanded it to be worshipped.

Qu. *Where did he set it vp?*

An. In the plaine of Dura.

Qu. *What was the penalty of them that did not bowe to this Image?*

An. To be burnt in a fiery Furnace.

Qu. *To what end did the King ordaine this Ceremony?*

An. Because he feared, the Iewes (by their

their Religion) would haue altered the ſtate of his common-wealth, and therefore he meant to bring all to one kinde of Religion.

Qu. *Who did refuſe to worſhip this Image?*

An. Sidrach, Miſach and *Abednago.*

Qu. *How were they dealt withall?*

An. Accuſed and brought before the King.

Qu. *Why brought they not* Daniel *as well as them?*

An. It ſeemed they were afraid to accuſe him, by reaſon of his great fauour and authoritie with the King.

Qu. *What did the King to* Sydrach, Miſach *and* Abednago?

An. Threatned them firſt, but when they would not yeeld, he commanded them to be bound and caſt into the burning fornace.

Qu. *Were they deſtroyed by the fire?*

An. No: their God in whom they truſted, ſent an Angell vnto them, that preſerued them, and burnt the Kings Officers, chap. 3.

Qu. *What did this to the King?*

An. Aſtoniſht him, ſo that hee bad them come forth.

Queſt. *When they came forth, w*

any thing about them periſh?

An. Not ſo much as an haire of their heads; nay, their garments retained not ſo much as any ſent of the fire, cha. 3. 27.

Qu. *Why was this miracle done?*

An. As well to confirme the faith of his Seruants, as to make the King confeſſe the God of heauen to be of power aboue his Idols.

Qu. *Did the King make any ſuch confeſſion?*

An. Yes, and ordained a Law, that whoſoeuer blaſphemed the God of *Sydrach*, *Miſach*, and *Abednago*, ſhould be torne in pieces, chap. 3. 29.

Chapter 4. *to* 8.

Queſtion.

HOw oft *did the King dreame?*

An. Twiſe.

Qu. *What was his latter dreame?*

An. A tree in the middeſt of the earth, tall and ſpreading, ſo that the fowles of the ayre did build in it: the beaſtes of the field were couered with the ſhadow, and all fleſh fed of the fruit thereof. Then he beheld a Watch-man, and an Angell deſcending from heauen,

that ſaid, cut downe the tree, breake his branches, ſhake off his leaues, and ſcatter his fruit, that the beaſtes may flye from vnder it, and the birds from off the branches: Neuertheleſſe, leaue the ſtumpe of his roote in the earth, and binde it with a band of yron amongſt the graſſe, and let it be wet with the dewe of heauen, and let his heart be changed from man to beaſt, and let his portion be amongeſt the beaſts of the field, till ſeauen yeares be paſt ouer him, chap. 4. 8. to 13.

Qu. *What was* Daniels *Interpretation?*

An. That the Tree did repreſent the Kings perſon; the height, bredth, and fruitfulneſſe thereof, his magnificence and pompe; the cutting of it downe, his diſpoſition to liue amongeſt the beaſts of the field for ſeauen yeares, till he did confeſſe the moſt High to beare rule ouer the Kingdomes of men, and to diſpoſe of them according as he pleaſeth.

Qu. *Why did God ſend this viſion to the King?*

An. To admoniſh him of his intollerable pride and blaſphemie.

Qu. *Was he conuerted at the interpretation thereof?*

An.

An. No, but continued ſtill in his pride, till God draue him from his kingdome.

Qu. *When was he reſtored?*

An. At the end of ſeauen yeares, when he confeſſed his ſinne, and glorified God.

Qu. *What became of him afterward?*

An. His Kingdome was augmented, and he dyed in peace, chap. 4. 33.

Qu. *Who ſucceeded him?*

An. Euilmerodach, & then *Balſhazar.*

Qu. *What did* Balſhazar?

An. Made a feaſt to a thouſand Princes, and dranke wine.

Qu. *At what time?*

An. Euen when *Darius* had beſieged the Citie.

Qu *What plate had he to drinke in?*

An. The holy Veſſels of the Lord, which *Nabuchadnezzer* brought from Ieruſalem.

Qu. *Who drunke in them?*

An. He, his Princes, Wiues, and Concubines.

Qu. *Was God diſpleaſed therewith?*

An. Yes.

Qu. *How did he ſhew his diſpleaſure?*

An. By a hand writing vpon the wal.

Qu. *What was the writing?*

An. God hath numbred thy Kingdome, and hath finiſhed it. } *Mene*

Thou art weighed in the Ballance, and found too light. } *Tekel*

Thy Kingdome is diuided to the Medes and Perſians. } *Peres.*

Qu. *Who read it?*

An. Daniel.

Qu. *What was his reward?*

An. A purple roabe, a chaine of gold, and to be made the third Ruler in the Kingdome, chap. 5.

Qu. *How long liued* Balſhazzer *after this?*

An. He was ſlaine that night.

Qu. *Who ſucceeded him?*

An. Darius.

Qu. *How old was he when he tooke the Kingdome?*

An. Threeſcore and two yeares old. chap. 5. 31.

Qu *What fauour found* Daniel *with* Darius?

An. Hee made him one of three that commanded a hundred and twenty gouernors, which were ſet ouer the whole Kingdome of Babilon, chap. 6. 2.

Qu.

Qu. *How did his fellow Officers take it, that he being a ſtranger ſhould be equall with them in authoritie?*

An. Enuied him.

Qu. *Was that all?*

An. No: they laid a ſnare to entrap his life.

Qu. *What was that?*

An. They cauſed the King to make a decree and ſeale it, that whoſoeuer did prefer any petition, eyther to God, or man, for thirtie dayes (but to the king) ſhould be caſt into the Lyons denne.

Qu. *How did they know this would entrap* Daniel?

An. Becauſe they knew that hee was religious, and thrice euery day vſed to pray vnto his God.

Qu. *Did* Daniel (*for this Decree*) *refraine from prayer?*

An. No.

Qu. *Why?*

An. Becauſe he knew it was better to diſobey man than God.

Qu. *Where did his enemies eſpie him at prayer?*

An. In the window of his houſe, which opened toward Ieruſalem.

Qu. *Did they ſtraight way attach him?*

An. No, they told the King firſt.

Qu. *How did he take it?*

An. He was much grieued for *Daniel.*

Qu. *He might then haue pardoned him?*

An. He could not becauſe of the law.

Qu. *How then?*

An. Daniel was attached & throwne into the Lyons denne, and a ſtone put vpon the mouth of the caue.

Qu. *Where was the King at that time?*

An. In preſence, and ſealed the ſtone with his Signet, that the Law might be throughly executed.

Qu. *What ſaid the King to* Daniel *when he was let downe?*

An. He comforted him.

Qu. *How?*

An. In theſe words: Thy God whom thou alwayes ſerueſt, euen he will deliuer thee.

Qu. *Whither went the King then?*

An. To his Palace.

Qu. *How did he reſt all night?*

An. He could not ſleepe, chap. 6. 18.

Qu. *What did he in the morning?*

An. Roſe earely & came to the caue.

Qu. *What ſaid he when he came thither?*

An. Cryed aloud, and asked *Daniel* if his God had deliuered him.

Qu. *What anſwered* Daniel?

An. That God had ſent an Angell, and

and ſtop the mouthes of the Lions, chap. 6. 22.

Qu. *Was* Daniel *then taken vp?*

An. Preſently, and his accuſers, their wiues, and children, caſt downe in his ſtead.

Qu. *How did the Lyons vſe them?*

An. Tore them in pieces.

Qu. *What did this miracle worke in* Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. *What was the Decree?*

An. That all nations ſhould tremble and feare before the God of *Daniel.*

Qu. *Which was the firſt viſion that* Daniel *had?*

An. The viſion of the foure beaſts.

Qu. *What is vnderſtood by that?*

An. The foure Monarchies before ſpoken of.

Qu. *Of the foure, which was the worſt?*

An. The Romane Monarchy.

Qu. *Why?*

An. Becauſe in it ſprang vp the moſt perſecuters of the Church of God, cha. 7. 25.

Chapter 8. to 12.

Queſtion.

WHat was Daniels *ſecond viſion?*

An. The Ramme with two hornes, & the Goat with one.

Qu. *What is vnderſtood by the Ramme with two hornes?*

An. Darius, and his two Kingdomes of the Medes and Perſians.

Qu *What vnderſtand you by the Goate with one horne?*

An. Alexander ſole King of Macedonia, that ſlew *Darius*, and became Monarch of the world.

Qu. *Who ſucceeded* Alexander?

An. The Empire was diuided into foure parts by foure of his Princes: whereof, *Caſſander* had Macedonia: *Seleucus* Syria: *Antigonus* Aſia the leſſe: and *Ptolemæus* Ægypt.

Qu. *Who ſucceeded* Seleucus?

An. His Sonne *Antiochus.*

Qu. *What was hee?*

An. A great perſecuter of the church, chap. 8. 12.

Qu. *How was he put downe?*

An. By the hand of God.

Qu. *Did* Daniel *ſee the end of their captiuitie?*

An.

An. Yes, and was told in a viſion, how many yeares it ſhould be from the building of the Temple to the comming of Chriſt.

Qu. *How many yeares ſhould that be?*

An. Foure hundred, thirty, and foure yeares.

HOSEA.

Chapter 1. to 6.

Queſtion.

WHen did Hoſea *propheſie?*

An. In the dayes of *Vzziah, Iotham, Ahaz*, and *Ezechiah*, Kings of Iuda, and in the dayes of *Ieroboam*, King of Iſrael, chap. 1. 1.

Qu. *How long did he propheſie?*

An. Seauentie yeares.

Qu. *Wherein ſtood his doctrine?*

An. In alluring, and deterring.

Qu *How did he allure the people?*

An. By the ſweetneſſe of Gods promiſes.

Qu *What to doe?*

An. To obey and loue him.

Qu. *How did he deterre them?*

An. By threatning Gods plagues to fall vpon them.

Qu. *For what?*

An. For their vicious and wicked liuing.

Qu. *Was Idolatry vſed in thoſe dayes?*

An. Very much.

Qu. *Where?*

An. In the Synagogue and other places.

Qu. *What doth the Prophets call the Synagogue?*

An. Diblaim: that is, rottenneſſe.

Qu *What doth he call the people?*

An. Gomer: that is, corruption, the daughter of rottenneſſe.

Qu *Why doth he vſe theſe tearmes?*

An. To ſhew the filthineſſe of their Idolatry, chap. 1.

Qu. *What is the fruit of corruption?*

An. Lo-ammi: that is, not my people.

Qu. *What is vnderſtood by that?*

An. That ſo long as wee delight in ſinne, we are not Gods people.

Qu *What is the fruit of ſinne?*

An. Deſtruction.

Qu. *What cauſeth deſtruction?*

An. Want of knowledge, chap. 4. 6.

Qu *How commeth want of knowledge?*

An. By neglecting Gods word.

Qu.

Qu. *What doe wee fall into for want of knowledge?*

An Into all manner of ſinnes as ſwearing, lying, killing, ſtealing, and whoring, chap. 4. 2. 3.

Qu. *What is requiſite for the preuenting of theſe euils?*

An. Inſtruction.

Qu. *From whom?*

An. From the Learned.

Qu. *What will the Lord doe to the Miniſter that is not able to inſtruct?*

An. Caſt him off.

Qu. *What to the people that being inſtructed doe not follow it?*

An. The ſame, chap 4. 6.

Chapter 6. to 14.

Queſtion.

WHat is the fruit of affliction?

An. It cauſeth vs to ſeeke to God, as the wounded to the Phyſitian.

Qu. *Will God be ready to receiue vs?*

An. Yes, and to heale vs as he did hurt vs.

Qu. *How muſt we come to the Lord?*

An. With Obedience in heart towardes him, and Loue towards our

our neighbours, chap. 6. 6.

Qu. *How will he entertaine vs?*

An. Hee will be our God, and wee ſhall be his people, chap. 2. 23. He will be ioyned vnto vs, as the Bridegroome to his Bride, neuer to be ſeparated, chap. 2. 20.

Qu. *But if wee keepe aloofe, and come not at him, what will he doe?*

An. He will forſake vs, as we forſake him.

Qu. *For what doth the Prophet complain againſt the King?*

An. For ſurfetting and exceſſe, ch. 7. 4

Qu. *For what againſt the people?*

An. For flattering their King in his wickedneſſe.

Qu. *For what elſe?*

An. When they cryed, they did not cry to him, chapter 7. 4. When they ſought help, it was at the hands of men. chap. 7. 11.

Qu. *How doth God deale with vs when we flye from him to the help of men?*

An Spreads a net before our feet, and intangles vs in our owne deuiſes, chap. 7. 12.

Qu. *Whither did Iſrael flye for help?*

An. To Ægypt.

Qu. *What found they there?*

An.

An. Nettles in their pleaſant places, and thornes in their Tabernacles, cha. 9.6.

Qu. *How were they plagued at home?*

An. With famine and ſlaughter.

Qu. *With famine how?*

An. The floure and the wine-preſſe did not feede them, and the new wine failed them, chap. 9.2.

Qu. *With ſlaughter how?*

An. Ephraim (ſaith the Lord) ſhall bring forth his children to the murderer, chap. 9.3. and 14.1.

Qu. *Was this the laſt of their puniſhment?*

An No: Samaria the chiefe Citie of Iſrael was deſtroyed as the fome vpon the water, cha. 10.7. And the reſt of the Cities the ſword fell vpon, and deuoured them, chap. 11.6.

Qu. *What became of the people that ſuruiued?*

An. They were led away into Aſſyria, chap. 11.5.

Qu. *How doth God expreſſe the terrour of his iudgement againſt the wicked?*

An. In comparing himſelf to a whirlewinde, them to chaffe: himſelfe to a Lion, and them to his pray; whom he will ſcatter and deuoure, chap. 13.3.7.

Qu.

Qu. *How doth he expreſſe his fauour to the godly?*

An. Hee will ſay to Death, I will be thy death: and to the graue, I will be thy deſtruction, for their deliuerance, chap. 12.14.

Qu. *How doe the wicked meaſure the fauour of God?*

An. By outward proſperitie, chapter 12.8.

Qu. *How doe the godly meaſure his fauour?*

An. By inward graces.

Qu. *How might Samaria, and the whole Kingdome of Iſrael haue auoided their ruine?*

An. By hearkening to the Prophets, that told them of it long before.

Qu. *Are not wee admoniſhed in the like manner in theſe dayes?*

An. Yes.

Qu. *By whom?*

An. By Gods Preachers.

Qu. *What muſt we learne?*

An. By the harmes that fell to Iſrael, to auoid the like threatned to vs, if wee forſake not our wickedneſſe.

Ioel.

Queſtion.

VVHat doth Ioel *teach*?

An. Repentance.

Qu. *How*?

An. By telling Iuda of the great plague that was fallen vpon them for their ſinnes.

Qu *What was the plague?*

An. Famine.

Qu. *In what manner?*

An. Their corne and fruit trees were deſtroyed.

Qu. *How?*

An. By Caterpillers, and other cankrous wormes, chap. 1. 4.

Qu. *What was the efficient cauſe of this plague?*

An. Drunkenneſſe, and ſurfetting, chap. 1. 5.

Qu. *What was the effect?*

An. Men howled, and cattle pined, chap. 1. 10. 18.

Qu. *What is the meanes to auoide ſuch and the like plagues?*

An. Repentance and prayer. ch. 1. 14.

Qu.

Qu. *But Iuda not reformed by this plague what other doth* Ioel *propheſie ſhall fall vpon them?*

An. The ſword.

Qu. *By whoſe practiſe?*

An. The King of the Aſſyrians.

Qu. *What kind of fellow doth he deſcribe him to be?*

An. One, before whoſe face ſhould ſtand terrour, and behinde his backe deſtruction, chap. 2. 3. 6.

Qu. *How doth he teach vs to auoid this plague?*

An. By Repentance likewiſe and Prayer.

Qu. *What doth the Lord promiſe if we doe repent?*

An. For ſcarcitie, abundance: I will ſend you Corne, and Wine, and Oyle, (ſaith the Lord) and you ſhall be ſatiſfied, chap. 2. 19. And for warre, peace: I will remoue farre from you your enemies, chap. 2. 20.

Qu. *What doth he promiſe beſide.*

An. Increaſe of ſpirituall graces, and the confuſion of them that were their enemies, chap. 3. 7. 18.

Amos.

Question.

Of *what birth was* Amos?

An. A poore herdmans ſonne.

Qu. *Where was he borne?*

An. At Tecoa, a poore towne, ſixe miles from Ieruſalem.

Qu. *In whoſe dayes did he propheſie?*

An. In the dayes of *Vzziah* King of Iuda, and *Ieroboam* King of Iſrael.

Qu. *How doth he procure authoritie to his doctrine, conſidering he was of ſo baſe a parentage?*

An. By ſaying that his words are the words of God, chap. 3.3.

Qu. *Againſt whom doth hee firſt propheſie?*

An. Againſt Damaſcus, the Philiſtins, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. *What was his purpoſe in that?*

An. To ſhew if God puniſhed the ſinnes of ſuch as ſcarce had any knowledge of him, much more would hee afflict the Iewes whom hee hadde from

from age to age nurſed vp in his diſci-
pline.

Qu. *Againſt whom doth hee next pro-
pheſie?*

An. Againſt the Kingdome of Iſrael
and Iuda.

Qu. *What ſinnes of theirs doth he finde
out?*

An. Crueltie, preſumption, ſecuritie,
lacke of pittie, hoording vp of corne,
and couetouſneſſe.

Qu *How were they cruell?*

An. They turned iudgement into
wormwood, that is, in ſtead of equitie,
they executed oppreſſion, chap. 5. 7.

Qu. *What was their puniſhment for this
ſinne?*

An. They ſhould build houſes, and
not dwell in them; and plant vineyards
and not eate the grapes thereof, chap. 5.
11.

Qu *Why?*

An. Becauſe the foundation was laid
by the ruine of the poore.

Qu. *How were they preſumptuous?*

An. Notwithſtanding Gods threat-
nings, they ſtill thought themſelues in-
nocent.

Qu. *How doth he reproue that ſinne?*

An. By asking a queſtion.

Qu.

Qu. *What is the queſtion?*

An. Can a Trumpet be blowne in the Citie, and the people not be afraid? that is, can God by his Prophets cry out againſt ſinne, and the people thinke there is no ſinne? chap. 3. 6.

Qu. *How were they ſecure?*

An. They ſtretcht themſelues vpon beds of Iuory, eate the Lambs of the flocke, had muſicke, dranke wine in bowles, but no man pittied the poore, chap. 6. 4. 5. 6.

Qu. *What is the puniſhment for ſuch people?*

An. Their feaſts ſhall be turned to mourning; their ſongs to lamentation, and their eaſe into vnreſt, chap. 8. 10. 12.

Qu. *How were they couetous?*

An. They ſwallowed vp the poore, chap. 4.

Qu. *How was that?*

An. By hoording vp things neceſſary for food and clothing, and ſo procuring a dearth, that they might ſell deere euen the very refuſe of their merchandiſe, and make their great meaſure ſmall, and their weight little, chap. 8. 5. 6.

Qu. *What hath the Lord ſworne he will doe to ſuch people?*

An.

An. He hath ſworne by the excellencie of *Iacob*, that hee will neuer forget any of their workes, chap. 8.7. Though they digge into hell, thence hee will fetch them: though they climbe vp to heauen, from thence hee will bring them, though they ſinke into the bottome of the ſea, there will he command the Serpent to bite them: and though they goe into captiuitie, he will follow them with the ſword, and ſet his face againſt them, there ſhall be no way for them to eſcape. chap. 9. 2. 3. 4.

OBADIAH.

Queſtion.

WHat ſinne doth Obadiah *complain of?*

An. The lacke of Charitie.

Qu. *In whom?*

An. In brother toward brother.

Qu. *Who were they?*

An. The Edomites againſt the Iſraelites.

Qu. *How were they brothers?*

An. The Edomites came of *Eſau*, and the

the Israelites of *Iacob*.

Qu. *What wrong did the Edomites to the Israelites?*

An. Ioyned with their enemie, reioyced at their destruction, and holpe to beare away the spoile, chap. 1.11.12. 13.

Qu. *How did God punish them?*

An. He made the house of *Iacob* a fire, and the house of *Ioseph* a flame, and set the Edomites betweene them as stubble to be deuoured, chap. 1.18.

IONAH.

Question.

WHither *was* Ionah *sent?*

An. To Niniueh, the chiefe Citie of the Assyrians.

Qu. *What to doe?*

An. To preach.

Qu. *Did hee obey the commandement of God?*

An. No: he broke it.

Qu. *How?*

An. He went another way.

Qu. *Whither?*

An. To Tharshish?

Qu.

Qu. *What moued him to say so?*

An. His owne reason.

Qu. *Why?*

An. Because he thought if the Iewes repented not by his doctrine, much lesse would the Heathen.

Qu. *How did he for passage?*

An. Hyred a shippe and paid his fare.

Qu. *When he was at Sea, what happened?*

An. A tempest.

Qu. *Who caused that tempest?*

An. God.

Qu. *To what end?*

An. To checke the disobedience of *Ionah.*

Qu. *What did* Ionah *during the Tempest?*

An. Sleepe.

Qu. *What did the Marriners?*

An. Studyed to finde the cause of this disturbance.

Qu. *After what manner?*

An. By casting of lots.

Qu. *To whom fell the lots?*

An. To *Ionah.*

Qu. *What did the Marriners with* Ionah?

An. Threw him into the Sea.

Qu. *Was he drowned?*

An.

An. No, though his ſinne deſerued it, yet God preſerued him.

Qu. *How?*

An. He ſent a Whale that ſwallowed him.

Qu. *What followed?*

An. The tempeſt ceaſed, and the Marriners glorified God.

Qu. *But what did* Ionah *being in the fiſhes belly?*

An. Thought vpon his ſinne, & cryed to the Lord.

Qu. *How did the Lord deliuer him?*

An. Cauſed the Fiſh to caſt him vp vpon dry land.

Qu. *How long had he beene in the fiſhes belly?*

An. Three dayes and three nights.

Qu. *And what followed then?*

An. The Lord ſpake to *Ionah* the ſecond time, and bad him ariſe and goe to Niniueh, and preach Repentance.

Qu. *Did he now obey?*

An. Yes, and cryed in the ſtreetes: Yet fortie dayes, and Niniueh ſhall be ouerthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Qu. *What did they?*

An.

An. Proclaimed a faſt from the greateſt to the ſmalleſt, the King himſelfe roſe from his Throne, caſt off his robe, and put on ſacke-cloath, commanding all his ſubiects to doe the like, and that neyther man nor beaſt ſhould taſte food, till they had cried to the Lord for mercy.

Qu. *When the Lord ſaw their repentance, what did hee?*

An. Turned away his wrath and ſaued their Citie.

Qu. *How did* Ionah *take their deliuerance?*

An. He was angry.

Qu. *Why?*

An. Becauſe being a Prophet, hee ſhould be found falſe of his word, and therefore began to vpbraid God.

Qu. *In what manner?*

An. O Lord (ſaid he) was not this my ſaying when I was yet it my countrey? That thou waſt a gratious God, merciſull, and ſlow to anger, and repenteſt thee of euill, for which cauſe I fled to Tharſhiſh. Therefore I beſeech thee take my life, rather then let me liue in infamie.

Qu. *Whither went he then?*

An. Out of the Citie, to ſee if after

forty

fortie dayes, the Lord would deſtroy the Citie.

Qu. *On which ſide of the Citie ſat he?*

An. On the Eaſt ſide.

Qu. *How was he couered?*

An. He built him a Booth.

Qu. *What did God cauſe to grow ouer him to ſhadow him?*

An. A gourd.

Qu. *What became of the gourd?*

An. The next morning a worme ſtrucke it, and it withered.

Qu *Did* Ionah *ſuffer any inconuenience by that?*

An. The Eaſterne winde and Sunne beames beat vpon *Ionahs* head, and made him faint, ſo that hee was grieued for the loſſe of the gourd.

Qu. *What ſaid the Lord to him then?*

An. Haſt thou pittie (ſaid he) of the gourd, for which thou haſt not laboured, nor madeſt it grow, which came vp in a night and periſhed in a night? and wouldeſt thou not haue mee pittie Niniueh, wherein there are ſixe ſcore thouſand perſons that cannot diſcerne the right hand ſom the left, and alſo much cattle.

Qu. *What learne we by this?*

An. That we muſt not meaſure the

prouidence and mercy of God, after the ſquare of our humane affections.

Qu. *What was the finall cauſe of ſending* Ionah *to* Niniueh?

An. By the ſodain repentance of theſe heathen people to reproue the obduracie and hardneſſe of heart in his owne children, that many yeares were called vpon, and theſe but few dayes.

MICAH.

Queſtion.

VVHat ſins doth Micah *reproue?*

An. The contempt of Gods word.

Qu. *How did the Iewes contemne the word?*

An. In forbidding the Prophets to propheſie.

Qu. *What perſons did he reproue?*

An. The Princes.

Qu. *For what did he reproue them?*

An. For ſelling Iuſtice for money, and eating the fleſh of the people, flaying off their skinnes, breaking their bones, and chopping their fleſh to pieces, chap. 3.1.3.

Qu.

Qu. *What is vnderstood by that?*

An. Their pilling and polling of the Common-wealth.

Qu. *Whom else doth he reproue?*

An. The Prelates for their couetousnesse and Symonie, chap. 3. 11.

Qu. *And whom else?*

An. The rich Merchant.

Qu. *For what?*

An. Becauſe he is full of lyes and deceit. chap. 6. 12.

Qu. *What are the vertues hee commended?*

An. Silence and patience, chap. 7. 5. 9.

NAHVM.

Question.

WHat *doth* Nahum *teach?*

An. That it is dangerous to reſolue to liue in the feare of God, and fall from it againe.

Qu. *By what example?*

An. By example of the Niniuites.

Qu. *Did they ſo?*

An. Yes, they quickely forgot the preaching of *Ionah*, and the mercy that

God ſhewed them at that time and turned againe to their former iniquitie, for which *Nahum* propheſies their deſtruction.

Qu. *And were they then deſtroyed?*

An. Yes.

Qu. *By whom?*

An. By the Caldeans.

HABAKKVK.

Queſtion.

WHat did Habakkuk *preach againſt?*

An. The pride and tyranny of the Caldeans, that were puſt vp with their ſpoyles and victories.

Qu. *What doth hee compare the men of this world to?*

An. To fiſhes.

Qu. *What is his reaſon?*

An. Becauſe as amongſt Fiſhes, the great deuoure the ſmall, ſo is it amongſt men, chap. 1. 14.

Qu. *How loathſome is tyranny & pride?*

An. So loathſome, that the very ſtones of the wall ſhall cry out againſt it, chap. 2. 11.

Qu. *What did hee propheeie ſhould be the*

the end of the Caldeans?

An. Ruine and destruction.

Qu. *By whom?*

An. By the Medes and Persians, chap. 2. 8.

ZEPHANIAH.

Question.

WHen *propheſied* Zephaniah?

An. In the dayes of *Ioſiah*, King of Iuda.

Qu. *How did he terrifie the wicked?*

An. By fore-telling them of their vtter deſtruction, and carrying into captiuitie.

Qu. *How did he comfort the Godly?*

An. By prophecying their returne, and happineſſe, and the reuenge God would take vpon their enemies.

HAGGAI.

Question.

WHich *are the three laſt Prophets?*

An. Haggai, Zachary, Malachy.

Qu. *When were these three sent?*

An. After the seauentie yeares of the captiuitie were expired.

Qu. *For what cause?*

An. To comfort the people, and to incourage them to hast the building of the Temple.

Qu. *Were they slacke in that businesse then?*

An. Yes, preferring their owne priuate gaine, in toyling for wealth, and building themselues faire houses, before the glory of God.

Qu. *What was the reason?*

An. They had no reason at all, yet as corrupt men that neuer want policie to excuse their vile disposition, they pretended the time was not yet come, cha. 1. 2.

Qu. *Who reproued them?*

An. God first, and *Haggai* afterward.

Qu. *How did God reproue them?*

An. By sending a Famine amongst them.

Qu. *How did the Prophet reproue them?*

An. By rebuking them in these wordes: Is it time for your selues to dwell in the seeled houses, and not to build

build the house of the Lord.

Qu. *Were they vpon this conuerted?*

An. Yes.

Qu. *What was the signe of their repentance?*

An. Feare before the Lord, chapter 1. 12.

Qu. *How did the Lord comfort them?*

An. Sent his spirit vnto them, saying, Bring wood, and build this house, and I will be fauourable vnto it, chap. 1. 8.

Qu. *Who were the chiefe of the people in this worke?*

An. *Zerubbabel* the sonne of *Shealtiel*, and *Iehoshua* the sonne of *Iehosadak* the high Priest.

Qu. *What was the promise of God vnto them?*

An. That although his house seemed nothing like so sumptuous & beautifull as that which *Salomon* built: yet if they would haue patience, the time should come, that hee would make it far more glorious.

Qu. *How is that to be vnderstood?*

An. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, chap. 2. 10.

Qu. *What ſaith the Lod here of their ſacrifices?*

An. That they were vncleane.

Qu. *How?*

An. Not in the things themſelues, but becauſe the perſons that offered them were vncleane.

Qu. *What learne we by that?*

An. Neyther to offer prayer, nor thankſgiuing to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iuſtifieth.

ZACHARIAH.

Queſtion.

WHoſe ſonne was Zachariah?

An. The ſonne of *Barachia.*

Qu. *Why was he ſent?*

An. To inſtruct and comfort the people.

Qu. *How did he inſtruct them?*

An. That they ſhould auoid the wickedneſſe of their Fathers.

Qu. *How did he comfort them?*

An. By telling them GOD would be mercifull vnto them: aſſiſt them in their

their worke. chap. 1. 16. Put backe their enimies. chap. 1. 15. Fill them with all plentie of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabell* as hee had begunne, so should hee finish the Temple against all hinderances whatsoeuer. cha. 4. 9.

Qu. *If they did serue the Lord vpon whom would he cast their affliction?*

An. Vpon their enemies.

Qu. *How should their zeale to Gods seruice be manifested?*

An. By their workes, chap. 1. 3.

Qu. *What should bee their best cloathing?*

An. Not silkes, nor precious stones, but righteousnes through Christ, chap. 3. 4.

Qu. *What doth he prophesie of Christ.*

An. That hee should be both King and Priest, by the crownes that were set vpon the head of *Iehoshua*, chap. 6. 11.

Qu. *Why should those titles be attributed vnto him?*

An. To signifie all power was giuen vnto him spirituall and temporall.

Qu. *In what sort was Christ promised to come?*

An. Humbly, and in great pouertie, riding vpon an Asse, chap. 9.

Qu. *And why?*

An. Because the Prophets had set forth his Kingdome without Maiestie and pompe: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. *But wherein stood the errour?*

An. In their grosse and earthly imaginations, hauing the eyes of their minds fixt vpon the transitorie pompe of this world, and not vpon the true and spirituall glory of eternitie.

Qu. *After the Iewes returne, and reedifying of the Temple were they at peace?*

An. No, they had many afflictions and temptations for the tryall of their patience, and approuing of their faith, onely such as beleeued had the peace of conscience.

MALACHIE.

Question.

WHat is *the first sinne* Malachie *reproueth?*

An. Obstinate hypocrisie.

Qu.

Qu. *Wherein?*

An. In that the Iewes were manifeſt offenders, and yet ſeemed to iuſtifie themſelues, chap. 1. 6.

Qu. *If we make God our Father, what doth he require of vs?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare, chap. 1. 6.

Qu. *What is the ſecond ſinne* Malachie *reproueth?*

An. Careleſneſſe in the Prieſts, that thought any ſacrifice was ſufficient, and did not examine whether it were according to the Law or not, chap. 1. 8.

Qu. *What was required in the Prieſt?*

An. A care in his heart to ſerue God aright, and his lips to be a treaſure of knowledge, to inſtruct the people, cha. 2. 1. 7.

Qu. *What is the third ſinne the Prophet reproueth?*

An. The marrying wiues of a ſtrange religion.

Qu. *What is the puniſhment of that ſinne?*

An. The Lord will cut him off that doth ſo, chap. 2. 11. 12.

Qu. *What is the fourth ſinne?*

An. Breach of wedlock, chap. 2. 14.

Qu.

Qu. *What is the fift?*

An. Their diſtruſt ſaying, it was in vaine to ſerue God, ſeeing the proud proſpered, and they were croſt. chap. 3. 14. 15.

Qu. *From whence proceeded that ſinne?*

An. From want of patience, and ſubmitting to Gods pleaſure: for if they ſaw not Gods helpe euer preſent to defend them, they would ſtraight way murmure, which was a ſigne alſo of ingratitude.

Qu. *How?*

An. In that they forgot their former deliuerance.

Qu. *Who ſhould be the next Prophet to ſucceed them?*

An. Iohn Baptiſt.

Qu. *Wherein ſhould his office conſiſt.*

An. In ioyning the people together in one vnitie of Faith, and pronouncing gods iudgements againſt ſuch as ſhould refuſe to receiue Chriſt, chap. 4. 5.

Qu. *Who ſhould be the laſt?*

An. Chriſt Ieſus the true Sun of righteouſneſſe, whoſe comfortable beames of mercy ſhine vpon our ſoules to eternall happineſſe.

Amen.

The

The doctrine of the New *Testament*

Except we abide in Christ, we can doe no good thing. Iohn 15.16.

The Indvction.

Question.

What doth the New Testament include?

An. The Gospell.

Qu. *What is the Gospell?*

An. A message of glad tidings.

Qu. *What doth it principally containe?*

An.

An. The Hiſtory of Chriſt.

Qu. *Vpon how many points ſtands the Hiſtory of Chriſt?*

An. Vpon fiue.

Qu. *Which be they?*

An. Vpon his Birth, his Life, his Death, his Reſurrection, and Aſcenſion.

Qu. *What doth his Birth teach vs?*

An. That hee is the day Starre of mercy, riſen to conduct vs out of the darkneſſe of death and to guide our feete into the way of peace. Luke 1. ver. 7. 8.

Qu. *What doth his Life teach vs?*

An. All vertues requiſite for a true Chriſtian, he being the way, the truth, and the life. Iohn 14. 6.

Qu *What doth his Death teach vs?*

An. That our debt is paid, and the rigour of the Law ſatisfied, due to vs for our ſinne, wherein conſiſteth our full Redemption. Mat. 20. 28. Gal. 4. 5. Heb. 6. 10.

Qu. *What doth his Reſurrection teach vs?*

An. The conqueſt ouer death, ſinne, and hell, wherein ſtandeth our Iuſtification. Rom. 4. 25.

Qu. *What doth his Aſcenſion teach vs?*

An. That our paſſage into Paradiſe

is

is by him made open, which before (through ſinne) was ſhut vp againſt vs, to the intent that where hee is, we alſo may be, Iohn 14.2.3. and 12.26.

Qu *What doth Chriſt require of vs for all theſe benefits?*

An. Two things.

Qu. *Which be they?*

An. Faith and Obedience.

Qu. *What is Faith?*

An. An aſſured beliefe of all his words and deedes.

Qu *What is Obedience?*

An. A conſtant endeuour to performe all that hee hath commaunded. Mat.28. 20.

Qu. *How doth the Old and New Teſtament agree?*

An. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. *How doe they differ?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. Firſt, touching the publication: ſecondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their teachers.

Qu. *How doe they differ touching their publication?*

An.

An. The Law was publiſht with terrour, the Goſpell with ioy.

Qu. *How doe they differ touching their fruit?*

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Goſpell, life. Iohn 17. 3.

Qu *How touching their ceremonies?*

An. In the Law, their Altar was made of ſtone: in the Goſpell, our Altar is Chriſt Ieſus. Heb. 13. 10. In the Law, they did ſacrifice Calues: in the Goſpell, our ſacrifice muſt be the Calues of our lippes, Prayer and Thankſgiuing. Heb. 13. 15. In the Law, they did circumciſe the foreskin: in the Goſpel, we muſt circumciſe and cut off the lewd affections of our hearts. Rom. 2. 29. In the Law, their Paſſeouer was a Lambe of the flocke. Exodus 12. 4. in the Goſpell, our Paſſeouer is the Lamb Chriſt Ieſus. 1 Cor. 5. 7. In the Law, the Paſſeouer was but the ſhadow of the thing: in the Goſpell, the Paſſeouer is the thing it ſelfe.

Qu. *How did they differ touching their teachers?*

An. The publiſher of the Law was man, *Moſes*: the publiſher of the Goſpel God and man, Chriſt. The Teachers of

of the Law fore-told the comming of Christ in the flesh: Esay 7.14. the Teachers of the Gospell fore-tell his comming in glory. Mat. 24. 30. 31. and 25. 31. The Teachers of the Law led forth the Children of God to Canaan: Iosh. 12. 6. the Teachers of the Gospell direct them to heauen. Mat. 5. 3. 8. 10. They deliuered them from the hands of humane tyrants: Exod. 12. 31. Iudg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall tyrant, the Diuell. 1 Cor. 15. 54.

Qu. *How many are the Writers of the Gospell?*

An. Foure.

Qu. *Which be they?*

An. Mathew, Marke, Luke, and *Iohn.*

Qu. *Is the subiect of those holy Writers alone?*

An. It is.

Qu *What method shall wee then vse to draw particular poyntes of doctrine from each of them. and not iterate any thing?*

An. Diuide the whole Historie of Christ into foure parts, and euery part into foure branches.

Qu. *Content: what are the foure branches shall dispute with you vpon, in the Gospell after* Mathew.

An.

An. These: Christ his Birth, his Persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell *after* MATTHEVV.

Question.

VVHat *was* Matthew *by profession?*

An. A Publicane.

Qu. *What were the Publicanes?*

An. Those kinde of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Qu. *How came he to be an Apostle?*

An. Christ called him as he was sitting at the recipt of custome, who presently notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that hee himselfe was exceeding rich, left all and followed him.

Qu. *What doth* Matthew *first set down?*

An.

An. The comming of Christ vnto the world.

Qu. *How is that?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Once in the flesh: many times in the spirit.

Qu. *How comes he in spirit?*

An. Two manner of wayes, by grace to inspire vs, as when the spirit of God fell vpon the 70 Elders, Num. 11. 25. 26. And vpon the Apostles. Acts. 2. 3. 4. Or by faith to assure, as Saint *Paul* saith, the same spirit beareth witnes with our spirit that we are the children of God. Rom. 8. 25. 26.

Qu. *By what example doe wee learne Christs comming in the spirit?*

An. By the example of Gods appearance to *Eliah.*

Qu *How was that?*

An. First, came a mightie winde, and tore the rockes, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there. 1 King. 19. 15. 12.

Qu. *Doth Christs spirit after the same manner descend into vs?*

An.

An. Yes.

Qu. *How?*

An. First, there comes the breath of his threatning voyce, to breake our stonie hearts: then an earth-quake; that is, a trembling at his Iudgements: thirdly, a fire to trye if wee repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

Qu. *How was his comming in the flesh?*

An. Hee was conceiued by the holy Ghost, and borne of the Virgin *Mary*, Mat. 1. 18.

Qu. *Is this all the times he shall come in the flesh?*

An. No: hee shall come at the latter day.

Qu. *In What manner?*

An. With power and great glory. 24. 30.

Qu. *What to doe?*

An. To iudge the world with righteousnesse, and the people with equitie, that is, to giue to euery one according to their deeds. Mat. 16. 27.

Qu. *Why did Christ take vpon him our flesh?*

An. To satisfie for our sinnes.

Qu.

Qu. *How?*

An. In ſuffering vnderneath the iuſtice of GOD, what wee had deſerued.

Qu. *What was the firſt euill that Chriſt ſuffered?*

An. Perſecution.

Qu. *When?*

An. As ſoone as he was borne.

Qu. *By whom?*

An. By *Herod* King of the Iewes.

Qu. *What learne wee by this?*

An. That a Chriſtian life in this world from the day of our birth to the houre of our death is nothing but croſſes and afflictions.

Qu *How came* Herod *to be King?*

An He bought it of *Cæſar*, for a great ſumme of money.

Qu. *How did he behaue himſelfe in the Kingdome?*

An. Like a bloudy Tyrant, hee ſlew all that were of the Linage of King *Dauid*, and burnt their pedigrees, becauſe hee feared to be driuen from his ſeate and authoritie by one which hee heard ſhould ſpring of that Family, and therefore likewiſe he ſlew his Siſter, & her Husband that was a Iew, and put to death his owne ſonne, which he had begot

begot vpon a Iewish woman.

Qu. *How long was it ere he could seate himselfe in the kingdome?*

An. Thirtie yeares, continually making warre vpon the Iewes, so hardly did they endure the gouernement of a stanger.

Qu. *Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were wearie of the gouernment of* Herod ?

An. First, to flatter him, because they would seeme to be affected as he was, for hee was greatly troubled. Mat. 2.3. And secondly, because they feared there would arise a new occasion of bloudshed, by the contention of these two Kings.

Qu. *What was the end of* Herods *malice towards Christ?*

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage Mat. 2. 13.

Qu. *Did his rage so end?*

An. No: when he saw himselfe mocked of the wise-men that promised to bring him word where Christ was, hee most cruelly slaughtered all the young Children of Bethlehem and the coasts there abouts, thinking so to be sure of his

his destruction. Mat. 2. 16.

Qu. *What doe we learne by the massacre of so many innocents, Christ onely reserued?*

An. That tyranny may destroy the body of Religion but not the soule.

Qu. *Was that no fault in the Wise-men to breake promise with* Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindered.

Qu. *How was Christ preserued?*

An. By flight into Ægypt.

Qu. *Why did, Christ being God, giue place to the fury of* Herod?

An. To shew that it is lawfull for vs to flye from persecution, and saue our lines, so it may be done without scandall to the Gospell. Mat. 10. 23.

Qu. *Why did hee flye into Egipt, rather then into any other Country?*

An. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Osee: Out of Egipt haue I called my Sonne*: And secondly, to shew that hee would forsake the Iewes for their ingratitude, and receiue the Gentiles.

Qu. *Wherein consisted their ingratitude?*

An. In stoning the Prophets and men of God which were sent vnto them

them for their ſoules health, Mat. 23.37.

Qu. *How doth Chriſt Prophecie their ingratitude ſhould be puniſhed?*

An. By threatning vnto them a ſpirituall and a corporall plague.

Qu. *What was their ſpirituall plague?*

An. Famine of the word, and ſcarcitie of Teachers.

Qu. *What was their corporall plague?*

An. Ruine of their Citie, deſolation of their Temple, and a generall diſſipation and ſcattering of their whole nation, at whoſe hand ſhall by required the bloud of all the Saints, from *Abel* to *Zachary* the ſonne of *Barachia*, whom they ſlew betweene the Temple and the Altar.

Qu. *How many were the benefites of God beſtowed vpon the Iewes?*

An. Innumerable, but theſe eſpecially; he ſaued *Noah* from the floud: *Abraham* from the Caldeans: he brought them afterward out of Ægypt through the redde Sea, he fed them in the Wilderneſſe with meate from heauen, and water from the Rocke, forty yeares ſpace their garments neuer waxed old: hee ledde them drie-ſhod ouer Iordan, hee gaue them poſſeſſion of one and thirty Kingdomes, hee inſtructed them

in his true seruice: he built them a Temple: he supplyed them daily with Prophets to be their guides: and finally sent his onely begotten Son amongst them, to be a Physitian both of their bodyes and soules, whom they most cruelly put to death.

Qu. *What did first make knowne the birth of Christ?*

An. A Starre. Mat. 2.2.

Qu. *How did that Starre differ from other Starres?*

An. In three respects: first, as touching the place, being lower fixed then other Starres: secondly, as touching the motion, mouing directly forward, and not circularly: & thirdly, as touching the time, it shone as well by day as by night.

Qu. *To whom did the Star appeare?*

An. To the wise men of the East, to conduct them where Christ was borne.

Qu. *What is signified by that Star?*

An. The Spirit of God which must illuminate our hearts, or we shall neuer finde the way vnto Christ.

Qu. *When the wise men found Christ, what did they?*

An. As all men must doe when they haue once got the knowledge of him.

Qu. *What is that?*

An. Acknowledge our loue and ſeruice to him by our externall oblations.

Qu. *What was their oblations?*

An. Gold, Frankinſence and Myrrh: gold, as he was a King; frankinſence, as he was a Prieſt; and myrrh, as he was a Prophet, Mat. 2. 11.

Qu *But inſtead of theſe three things, what doe we Chriſtians learne to offer vnto him?*

An. For gold, puritie of life; for frankinſence, prayer and thankſgiuing; and for myrrh, patience in aduerſitie.

Qu. *In the eleuenth chap. of this Goſpell, Chriſt ſaith, I thanke thee Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it vnto babes, yet here he ſaith, the wiſe men came to worſhip him. What difference is there betwixt the wiſe men hee ſpeaketh of there, and theſe mentioned here?*

An. By the wiſe-men there, hee vnderſtandeth ſuch as arrogantly depend vpon their owne knowledge, and meaſure all things by humane reaſon: By wiſe-men in this place hee vnderſtands ſuch wiſe-men, as in things that belong to the honour of God, and our iuſtification, reiect the power and wiſedome

of

of man and cleaue onely to the grace of God through Christ, and the sincerite of his word. In which sense they are also called babes, Mat. 11. Verse 25.

Qu *In professing of Christ what comfort haue wee?*

An. A three-fold comfort: first, we know he is our Lord, and can and will defend vs from all our enemies. Matth. 28. 18 20. Secondly, he is our teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physitian that cals vs vnto him to comfort and heale our afflicted consciences. Mat. 11. 28

Qu. *Where is the end of the Old Testament, and beginning of the New?*

An. In the Baptisme of Christ; for by that, God doth as it were point vnto vs and shew that hee is the true Messias and Sauiour of the world.

Qu *By what signe?*

An. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued Son, in whom I am well pleased, Mathew 3. 17.

Qu. *How many things are required in Baptisme?*

An. Three: the visible element (which is water) the word, and a promise of grace.

Qu. *What was the difference betweene the baptisme of* Iohn, *and the baptisme of Christ?*

An. Iohn did baptise with Water to repentance; but Christ did baptise with fire: that is, by his holy Spirit working in our hearts to the remission of sinnes.

Qu. *Why is* Iohn *said to prepare the way of the Lord?*

An. Because his doctrine was repentance, & no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be hartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. *Whom did Christ first call to his seruice?*

An. Poore fishermen.

Qu. *What doe wee learne by their calling?*

An. Two things.

Qu. *Which be they?*

An. First, an example of charitie in Christ, that of his meere mercy & grace chose such poore and simple men to be the

the chiefe Paſtours and pillars of his Church. Secondly, an example of faith and obedience in them, who no ſooner were called, but ſtraight way left all they had and followed Chriſt, Mat. 4. 22.

Qu. *How did they follow him?*

An. Not as many Chriſtians now adayes doe, in outward ſhew and ſeeming holines, but with that reſolution, that they willingly vnderwent pouerty, ſcorne, ſlander, and death it ſelfe, to ſhew themſelues worthy ſchollers of ſo worthy a Maiſter. Beſides, they were but once called vpon, and they came; but we are many times exclaimed vpon, and yet we come not.

Qu. *How led Chriſt his Diſciples?*

An. Two manner of wayes, bodily and ſpiritually.

Qu. *How did he lead them bodily?*

An. By inuring his body to trauell by ſea, by land, in Citie, field, mountaine and valley, for the publiſhing of the Goſpell, and worke of their ſaluation.

Qu. *How did he lead them ſpiritually?*

Anſ. By manifeſting vnto them great ſignes and arguments of humilitie, patience, loue, fortitude, and all other vertues of the mind: ſo that what hee

was, such hee would haue them, and all that insist vpon his holy name to be.

Qu. *Why did not Christ chose his Disciples amongst the mightie, learned and rich men of the world?*

An. Because the mightie stand vpon their reputation, the learned are obstinate in their opinions, and the rich enthrald with couetousnesse.

Qu. *Was there none of this sort came, when Christ called them?*

An. Yes, but they were very few: as of rich men *Zacheus* and *Matthew*: of Gentlemen, the Centurion, and *Ioseph* of Arimathea, and of the learned, *Nichodemus*, *Gamaliel* and *Saul*.

Qu. *Did these men leaue all, and follow Christ?*

An. They did.

Qu. *How then had* Matthew *a house to banquet Christ in afterward?* Mat. 9. 10.

An. To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods, otherwise then they might serue to the glory of God, and the reliefe of his poore distressed members.

Qu. *Why doth Christ call his Apostles and Ministers the salt of the earth?* Math. 5. 13.

An.

An. Becauſe as the propertie of ſalt is to bite purge, and preſerue, ſo their doctrine ought to teſtifie, reproue, and inſtruct.

Qu. *Why are they called the light of the world?*

An. Becauſe in doctrine and conuerſation they muſt be as ſhining and glorious guides, to the darke mindes of the ignorant.

Qu. *What is the end thereof?*

An. The glory of God.

Qu. *Is it not then enough for them to preach the Goſpell openly and with boldnes of heart?*

An. No: they muſt likewiſe bring forth fruits of good life by their deedes of charitie, Mat. 5. 16.

Qu. *In how many things conſiſteth the teſtimony of a good life?*

An. In three things.

Qu. *Which be they?*

An. In holineſſe, which belongeth to God: in righteouſnes which belongeth to our neighbour: and in ſobernes that belongeth to our ſelues.

Qu. *For how many cauſes are we bound to ſerue God?*

An. For three cauſes: *Iure creationis*, becauſe he created vs: *Iure redemptionis*,

becauſe he redeemed vs: and *iure amoris*, becauſe he loued vs.

Doctrine out of the Goſpell *after* MARKE.

Queſtion.

WHat *was* Marke?

An. A diſciple of *Peters*, of whom hee had learned the acts of Chriſt.

Qu. *What are the branches to be handled in this Goſpell?*

An. The tempting of Chriſt, his faſting, prayer, and miracles.

Qu. *When was Chriſt tempted?*

An. As ſoone as he had receiued baptiſme: whereby we learne, that the ſpirit of God begins no ſooner to worke, but it is as ſoone croſt and ouerthwarted by the ſpirit of the Diuel, chap. 1. 12.

Qu. *What is the difference betweene theſe two ſpirits?*

An. The Spirit of God is louing, gentle, meeke, not forcing, nor threatning: the ſpirit of the Diuell is ſubtile, cruell, falſe, and full of terror. Betweene theſe two Spirits, the Spirit of man is con-

continually tossed; the one working to our saluation, the other to our damnation.

Qu. *Who did tempt Christ?*

An. Two sorts of creatures.

Qu. *Which be they?*

Ans. The Diuell and the Iewes.

Qu. *From whence fetcheth the Diuell his argument wherewith he tempteth?*

An. From three things: eyther from the wit and reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appeares.

Qu. *What doth the Diuell tempt vnto?*

An. Sinne.

Qu. *What is the nature of sinne?*

An. To destroy.

Qu. *What followes sinne?*

An. A two-fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. *How many kindes of temptations are there?*

An. Two.

Qu. *Which be they?*

An. Bad, which proceede from the Diuell and his instruments; and good, which proceede from God.

Qu. *How doth God vse to tempt?*

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Qu. *How doth he tempt vs by tryals on the right hand?*

An. By offring vs temporall blessings, as wealth, promotion, and such like: to see if we will take hold on them iustly, or after an indirect and sinfull manner: Or, by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as hee hath commanded, and as his vpright Almners.

Qu. *How doth he tempt vs by tryals on the left hand?*

An. By suffering Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered to proue our constancy, patience and loue.

Qu. *How did the Iewes tempt Christ?*

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to *Cæsar* or not, chapter 12. 14.

Qu. *What is our comfort in temptation?*

An. That if wee abide faithfull and constant, God at the last, will send his

An-

Angels to deliuer vs, as he did vnto our Sauiour, chap. 1. 13.

Qu. *Why doth God ſuffer vs to be tempted?*

An. For fiue ſpeciall reaſons.

Qu. *Which be they?*

An. Firſt, to trie whether we be faithfull: ſecondly, to make vs ſeeke vnto him for helpe: thirdly, the better to manifeſt his power and loue in deliuering vs: fourthly, to create in our hears a thankfulneſſe for our deliuerance: and fiftly, that wee may be made like vnto our Sauiour Chriſt.

Qu. *Is it in the Diuels power to tempt vs when he pleaſeth?*

An. No, he cannot doe it; by the example where the vncleane Spirit which Chriſt had caſt out of the man in the country of the Gadarens, could not enter ſo much as into the heard of Swine before hee had asked leaue of Chriſt, chap. 5. 12.

Qu. *What doth this inferre?*

An. That we ought alwayes to pray, that wee be not led into euill temptation.

Qu. *After Chriſt was deliuered from the temptation of the Diuell what did hee?*

An. As wee ought to doe in the like

cale

caſe moſt chearefully endeuoured to performe the will of his Father.

Qu. *What may we therefore liken the temptation of the Diuell vnto?*

An. A blow or a wound, which diſmaies not the good Chriſtian, but rather ſtirs him vp more forcibly to withſtand the aſſault of his enemie.

Qu. *What opportunitie did the Diuell watch to attempt Chriſt?*

An. When he was alone in the Wilderneſſe, and oppreſt with long faſting.

Qu. *How long had he faſted?*

An. Forty dayes and forty nights.

Qu. *What companie had he?*

An. None but the wilde beaſts.

Qu. *What may wee vnderſtand by the Wilderneſſe?*

An. The world.

Qu. *What by the wilde beaſts?*

An. Inward and outward dangers thereof.

Qu. *Inward dangers of what?*

An. Of ones owne rude and vntamed affections.

Qu. *Outward dangers of what?*

An. Of the vanities whereby we continually fall.

Qu. *What is a good remedy againſt theſe dangers?*

An.

An. Faſting, and not as ſome ſuppoſe forty dayes, but ſo long as wee liue in the wilderneſſe of this wicked world.

Qu. *What is faſting?*

An. Sobrietie of life.

Qu. *How many kindes of faſting are there?*

An. Two.

Qu. *Which be they?*

An. Corporall, which is a refraining from meate: and ſpirituall, which is an abſtaining from ſinne.

Qu. *When are we ſaid truely to faſt?*

An. When wee keepe our eyes from looking after vanities, our tongues from curſing, ſwearing and euill ſpeaking; our hearts from meditating miſchiefe, our hands from practiſing vnlawfull actions, and our feet from treading in the way of ſcorners.

Qu. *What is the propertie of true faſting?*

An. It muſt not be done for vaine-glory, but to mortifie the body, that it may be in ſubiection to the ſpirit: and to the intent wee may haue the more prouiſion for the relieuing of the poore.

Qu. *What are the effects that follow faſting?*

An. Health, perfection of memorie, ſharpe

ſharpneſſe of wit, long life, and happineſſe of ſoule.

Qu. *What is the oppoſite to faſting?*

An. Intemperance.

Qu. *What is Intemperance?*

An. An ouerflowing of voluptuouſneſſe, againſt reaſon, and the health of the ſoule, ſeeking no other contentation but the delight of the ſenſes.

Qu *What are the effects that follow it?*

An. Diſorder, impudencie, vnſeemlineſſe, negligence, imbecillitie of body, and deſtruction of ſoule.

Qu. *Wherein conſiſts intemperance?*

An. In ſumptuous feaſting.

Qu. *Is it not tollerable for Chriſtians to feaſt?*

An. Yes, if it be done with moderation and thankſgiuing, as it appeares by the example of *Matthew*, who feaſted our Sauiour Chriſt, chap. 2. 15.

Qu. *Whom muſt we feaſt?*

An. Not our rich neighbours, leaſt they bid vs againe, and ſo recompence be made: but the poore, maimed, lame, and blinde, and God ſhall reward vs at the reſurrection of the iuſt, Luke 14. 12. 13.

Qu. *May not a man both feaſt and faſt at one inſtant?*

An.

An. Yes, so in the middest of his delicates he be able to temper his affections.

Qu. *What must be ioyned to fasting to make it acceptable?*

An. Repentance and Prayer.

Qu. *What is Repentance?*

An. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieued for our sinne, except we likewise amend.

Qu. *Giue me an instance.*

An. It is our Sauiours words: Repent and amend, for the kingdome of God is at hand.

Qu. *What goes before repentance?*

An. Admonition.

Qu. *What followeth?*

An. Forgiueneſſe.

Qu. *Who hath the power to forgiue sinne?*

An. Christ the Son of God, ch. 2. 10.

Qu. *When hath he power to forgiue?*

An. Whensoeuer wee call vpon him by faith, as by the example of the blind man, chap. 10.

Qu. *What doth this readineſſe to forgiue inferre?*

An. Imitation in vs to doe the like one towvard another.

Qu.

Qu. *Why?*

An. Becauſe except wee forgiue one another, we ſhall not be forgiuen of our Father which is in heauen, chapter 11. 26.

Qu. *How many circumſtances as touching our ſelues, are to be conſidered in pardoning offences?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, who it is that muſt forgiue; euery one, as well the King as the ſubiect. Secondly, what is to be forgiuen; not onely ſleight offences, but all capitall wrongs, whether ſodaine or premeditate. Thirdly, whom they be we muſt forgiue; namely, our Chriſtian brother. Fourthly, how often, not ſeauen times onely, but ſeauenty times ſeauen. Fiftly, in what ſort; not fainedly, but from the heart. Sixtly, when; not at the Altar onely, and when we pray, but at all times when our brother ſhall ſeeme to offend.

Qu. *In how many points conſiſteth forgiueneſſe?*

An. In foure.

Qu. *Which be they?*

An. Conniuere, to winke at our brothers offence: *condonare*, to pardon the

qualitie

qualitie of the offence : *remittere*, to with-hold the punishment: and *indulgere*, to take into fauour againe.

Qu. *But if the offence be such, as wee must needes reproue our brother, how must it be done?*

An. Mildely, louingly, secretly, and guiltlesse our selues of what we reproue him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Qu. *To what may we compare him that is a great reprehender of others, and neuer lookes vnto his owne infirmities?*

An. To fiue things.

Qu. *Which be they?*

An. To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that sees all things but sees not it selfe. Thirdly, to *Noahs* workmen, that built an Arke to saue *Noah*, and were drowned themselues. Fourthly, to such a one as cloathes euery one, and goes naked himselfe. Fiftly, to *Esau*, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. *What is the gate that opens to forgiuenesse before God?*

An.

An. Prayer.

Qu. *What is Prayer?*

An. Calling vpon God in the time of trouble.

Qu. *How many ſorts of Prayer are there?*

An. Two: mentall, conſiſting in the heart, without vtterance from the tongue: and vocall, conceiued in the heart, and pronounced by the tongue.

Qu. *How many are the ſpeciall properties of Prayer?*

An. Foure.

Qu. *Which be they?*

An. It muſt be ſecret, without oſtentation: zealous, without doubting to obtaine: briefe, without much babling: and conſtant, without intermiſſion, chap. 11.24.

Qu. *How many reaſons are there to proue the goodneſſe of Prayer?*

An. Sixe.

Qu *Which be they?*

An. Firſt, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incenſe in the noſethrils of God. Fiftly, it doth more good then

then almesdeedes, for by our almes wee help but few, but by prayer wee may profit thousands Sixtly, it is a victorious thing, for it ouercommeth God which ouercommeth all things.

Qu. *When must we pray?*

An. At all times.

Qu. *Why?*

An. Because we know not when the Lord will call vs to iudgement, chap. 13 33.

Qu. *What is an enemy to Prayer?*

An. Drowsinesse, and therefore our Sauiour hath said: Watch and pray.

Qu. *How must our mindes be disposed when wee pray?*

An. To be in charitie with all.

Qu. *What may encourage vs to pray?*

An. The faithfull promise of the Lord that he will heare vs: Aske, and ye shall haue, knocke and it shall be opened vnto you.

Qu. *How was prayer effectuall in Christ?*

An. By prayer hee wrought some of his Miracles, as appeareth, chap. 9. 29.

Qu. *What is a miracle?*

An. An act exceeding the course of nature.

Qu. *Why was it requisite that God should worke miracles?*

An.

An. To proue himselfe both God and man, and consequently the true Messias and Sauiour of the world.

Qu. *To saue, how many wayes may it be vnderstood?*

An. Two manner of wayes: first, in preseruing and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. *What are the miracles of Christ?*

An. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physitian.

Qu. *How doth he differ from other Physitians?*

An. He wrought by his owne power, he looked not for reward, and he scorned not to handle and touch his sicke Patients, notwithstanding the contagion of their diseases.

Doctrine

Doctrine out of the Gospell *after* Luke.

Question.

WHo *was* Luke ?

An. A Physitian of Antioch, and a companion with *Paul* in his trauailes.

Qu. *Did he write the Gospell as an eye-witnesse of the same?*

An. No, but as hee had heard from *Paul* and others.

Qu. *What are the points from whence we must deriue our argumentation in this Gospell?*

An. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Qu. *When began Christ to preach?*

An. At twelue yeares old, when his Parents found him disputing with the Doctors in the Temple, chap. 2. 46.

Qu. *How shall we know a Preacher?*

An. By his fruits.

Qu. *Which be they?*

An. His doctrine if it be of God: and his conuersation if it be according to doctrine.

Qu.

Qu. *How many things are required in a Preacher?*

An. Sixe things, to preach, to exhort, to pray, to praise, to reproue, and to encourage.

Qu *What is it to teach?*

An. To declare the true meaning of the Scripture.

Qu *What is it to exhort?*

An. To remember the hearers of the word, what they haue heard: and to be serious with them not to forget that which they haue learned, but to bring forth fruits of good life.

Qu. *What are the fruits of a good life?*

An Deeds of charity done to the honour of God, & good of our neighbor.

Qu *To what end are they auaileable?*

An. To shew how neere or how far off we are from Christ. for hee that findes by the disposition of the heart, that hee willeth well to all men not onely his friends but his enemies, hath a sure testimonie that God doth dwell in him. Whereas contrariwise, hee that feeleth not the heat of charity in his heart, may thinke assuredly God is farre from him.

Qu. *Are we iustified then by workes?*

An. Yes, before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing

Qu *What is it to praise?*

An. To giue God thankes for them, when they are seene to profit.

Qu. *What is it to reproue?*

An. To inuey against their sins, laying before them the iudgement of God.

Qu. *What is it to encourage?*

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An Fiue things · first, diligent attention, not to haue their minds carryed away in the time of preaching through vanities: secondly, meditation to ruminate vpon such good lessons as they haue heard: thirdly, application to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods spirit vpon their Teachers: and fifthly, thanksgiuing for the light of the Gospell.

Qu. *After what method doth Christ teach?*

An. Sometime by parables and similitudes, and sometime more plainly and familiarly.

Qu.

Qu. *Why did he teach by Parables?*

An. Becauſe the vnbeleeuing Iewes might heare and not vnderſtand, chap. 8.10.

Qu. *What is a Parable?*

An. A diſcourſe containing one thing in words, and another in ſenſe.

Qu. *What vices doth Chriſt reproue?*

Anſ. All.

Qu. *How doth he reproue ambition?*

An. By ſaying to his Apoſtles, Hee that ſeemeth leaſt among you, the ſame ſhall be great, cha. 9.48.

Qu. *How pride?*

An. Hee that exalteth himſelfe ſhall be brought low, and hee that humbleth himſelfe ſhall be exalted, chap. 18.14.

Qu. *How reuenge?*

An. When *Iames* and *Iohn* ſaw the Samaritanes would not receiue Chriſt, they willed him to call for fire from heauen to conſume them: but Chriſt rebuked them ſaying; Yee wot not of what ſpirit yee are, I come not to deſtroy but to ſaue, chap. 9.55.56.

Qu. *How inconſtancie or falling from the truth?*

An. No man hauing put his hand to the plow, and looking backe, is apt for the Kingdome of God, chap. 9.62.

Qu.

Qu. *How neglecting of the word when it is preached, and not bringing forth fruits of repentance?*

An. It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, chap. 10. 14.

Qu. *How worldly carefulnesse?*

An. By the Parable of the rich man, that built his Barnes wide, and laid vp goods for many yeares, and said to his soule: Now take thy rest; when presently G O D pronounced vpon him; Thou foole, this night shall thy soule be taken from thee, chap. 12. 19. 20.

Qu. *How else?*

An. By the example of the Rauens and Lillyes of the field, which neyther sow nor reape, yet God feedes them: and the Lillies are cloathed with greater royaltie then *Salomon*, chap. 12. verse 24. 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

An. By an argument *à minore ad maius:* by saying, which of you by taking thought, can adde to his stature one cubite? If then yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. *What must then be our care?*

An. Not for trash of this world, but to lay vp treasure in heauen, where neither theefe approcheth, nor rust can corrupt, chap. 12.33.

Qu. *How reproueth Christ rash iudgement, as when we doe condemne such vpon whom God executeth his iudgements to be greater sinners then wee our selues are?*

An. By telling vs that except wee repent, we shall all likewise perish, chap. 13.3.

Qu. *Why?*

An. Because whosoeuer hath deserued worst, wee (if God should enter into iudgement with vs) haue deserued as bad as they.

Qu. *How doth he reproue the trust in our owne merits?*

An. By saying, When wee haue done all that we can, we are still vnprofitable seruants, because wee can doe nothing but that which is our duty to doe, chap. 17.10.

Qu. *Whom doth Christ pronounce blessed?*

An. The peace-maker; the poore in spirit; the sorrowfull, for they shall reioyce, the persecuted, for great shall be their reward in heauen, Mat. chap. 5.

Qu.

Qu. *Wherein doth blessednesse consist?*

An. Not in honour, for then *Pharaoh* had beene blessed: nor in wit, for then *Achitophel* had beene blessed: nor in wealth, for then *Achab* had beene blessed: but in the feare of the Lord.

Qu. *How is this feare preserued?*

An. By having a care to the commandements.

Qu. *Wherein consisteth this performance of the commandements?*

An. Not only in brideling the hands, but in restraining the affections of the heart, as it is not enough to refraine from the shedding of bloud, but from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

An. He that in anger cals his brother foole, shal be in danger of hell fire. Mat. 5.22.

Qu. *To what strict reckoning will he call the lasciuious?*

An. Whosoeuer looketh on a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to put away his wife?*

An. No, except it be for fornication,

Math. 5. 32.

Qu. *What othes muſt we vſe in our priuate conuerſation?*

An. Yea, yea, and nay, nay; for whatſoeuer is more then that, commeth of euill.

Qu. *By what may we ſweare?*

An. Neyther by heauen, for it is the throne of God, nor by earth, becauſe it is his footſtoole.

Qu. *May we not ſweare at all?*

An. Yes, before a Magiſtrate for the confirmation of a truth, but not otherwiſe.

Qu. *What is an oath?*

An. A calling of God to witnes, that what we ſweare is true, or to be reuenged on vs if we lye.

Qu. *May we that are humane creatures be reuenged one vpon another?*

An. No.

Qu. *Why?*

An. Becauſe Chriſt hath ſaid, bleſſe them that curſe you, doe good to them that hate you, chap. 6. 28.

Qu. *By what reaſon doth Chriſt binde vs hereunto?*

An. By an argument taken from the nature of God, who is ſo gracious and louing vnto mankinde, as hee maketh the

the Sunne to riſe, and the raine to fall vpon the iuſt and vniuſt, Mat. chapter 5. verſe 45.

Qu. *Who is iuſt?*

An. Not any man: for he that ſaith he hath no ſinne, is a lyer, and there is no truth in him.

Qu. *How many ſorts of ſinners are there?*

An. Three.

Qu. *Which be they?*

An. The firſt are ſuch as are of a reprobate ſenſe, neyther fearing God nor man, as *Pharaoh*, *Iudas*, &c. The ſecond are ſuch as before God are very impious, yet to themſelues and the world would ſeeme righteous: and of this ſort are the Phariſies and Hypocrites. The third is of thoſe, that in the ſight of God and the world are ſinners, but becauſe they acknowledge their ſinnes, and are diſpleaſed with themſelues for the ſame, praying vnto God for his grace, therfore are of him reputed righteous: as *Mary Magdalene*, *Zacheus*, and the Theefe vpon the croſſe.

Qu. *What is a ſpeciall note to know a repentant ſinner by?*

An. Vigilancie, that when the Lord commeth, he be not found an vnprofitable Seruant.

Qu. *Who are called profitable ſeruants?*

An. Such as with care performe the will of their Maiſter.

Qu. *Who are called vnprofitable Seruants?*

An. Firſt, ſuch as are Magiſtrates, and abuſe their authoritie to the hurt of ſuch as are vnder them: Secondly, ſuch as are vnder the degree of ſubiects, and neglect their calling, or depraue it by their wicked practiſes: Thirdly, rich men that help not the neceſſities of the poore: Fourthly, the wiſe & learned that ſuffer the ignorant to goe aſtray for want of their good counſell and inſtruction.

Qu. *For all theſe good inſtructions which Chriſt gaue vnto the Iewes, how did they reward him?*

An. With ſlander and reproach, ſaying that hee did blaſpheme, and caſt forth Diuels by the name of *Belzebub*, the Prince of Diuels, chapter 5. 21. and 11. 15.

Qu. *What is blaſphemie?*

An. To detract from the power of the holy Ghoſt.

Qu. *Was it ſufficient to allay the malice of the Iewes, to ſay Chriſt was a blaſphemer?*

An.

An. No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deedes, for the ouerthrow of them they hate.

Qu. *How did they practise Christs ouerthrow?*

An. By hyring *Iudas* to betray him vnto them.

Qu. *What doe we learne by this, that amongst the twelue one was a traitor?*

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. *For what did* Iudas *betray his maister?*

An. For money, as many doe their soules, chap. 22. 6.

Qu. *What was the last memorable thing that Christ did before his betraying?*

An. The institution of the Sacrament of his body and bloud.

Qu. *Of how many things doth this Sacrament consist?*

An. Of two.

Qu. *Which be they?*

An. The visible substance, which is bread and wine: and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Qu. *How many things are required for the worthy receiuing thereof?*

An. Foure.

Qu. *Which be they?*

An. Knowledge, to diſcerne a difference betwixt this holy ordinance, and other Ceremonies: Faith, to beleeue that Chriſt dyed for vs: Repentance, to be ſorry for our ſinnes: and Charitie, to forgiue our brethren.

Qu. *Is it not enough then to remember Chriſt by meditation, reading & hearing?*

An. No: except we doe likewiſe actually receiue his body and bloud in the Sacrament of the Altar.

Qu. *What two things did Chriſt vſe in offering his body vpon the Croſſe?*

An. Breaking of his body, and a drawing forth of his bloud.

Qu. *What muſt our breaking be?*

An. A contrition of heart for our ſins, and breaking of bread in the way of Charitie.

Qu. *What muſt our powring forth be?*

An. Teares of repentance, and teares of compaſſion.

Qu. *How doe wee receiue Chriſt in the Sacrament?*

An. Spiritually.

Qu. *What place muſt we prepare for him?*

An.

An An vpper roome in the boſome, an inward roome in the heart, a large roome to receiue his retinue, a fayre roome hung with the tapeſtrie of righteouſneſſe, a ſweet roome decked with the flowers of loue, a conuenient roome with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu *What muſt be his dyet?*

An. Prayer and thankſgiuing.

Qu. *Who his attendants?*

Anſ. Faith, Hope and Charitie.

Qu. *How ſhall a man know whether he hath receiued Chriſt or not?*

An. If he finde that he doth not onely heare his word, but brings forth the fruits of good doctrine: and therefore a good Chriſtian is compared vnto a Tree.

Qu. *Why?*

An. Becauſe he hath a roote, which is Hope, a heart which is Faith, a barke which is Charitie, branches which are ſpirituall vertues, greene leaues which are good words, and fruit which is good workes.

Qu. *How was Chriſt apprehended?*

An. With bils and ſtaues.

Qu. *How did they vſe him?*

An. Buffeted, and ſet a crowne of

thornes vpon his head.

Qu. *Whither did they bring him to be examined?*

An. To the high Prieſt firſt, then to *Pilate*, and afterward to *Herod*.

Qu. *What were theſe men?*

An. Chiefe Magiſtrates, but very wicked.

Qu. *What are godly Magiſtrates called?*

An. Gods.

Qu. *Why?*

An. Becauſe they execute the iudgement of God vpon offenders.

Qu. *What was one note of a bad Magiſtrate in* Pilate?

An. This, that although hee knew Chriſt to be innocent, yet becauſe of the opinion of the people, rather then he would purchaſe their diſpleaſure, he deliuered him ouer to their will, chap. 23.25.

Qu. *Vpon what occaſion is the friendſhip of the wicked oftentimes renued?*

An. Vpon the diſgrace and downfall of the godly, as appeares by *Herod* and *Pilate*, who hauing beene long enemies were now reconciled together vpon the apprehenſion of Chriſt.

Doctrine

Doctrine out of the Gospell *after S.* IOHN.

Question.

WHat *was* Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. *How did he write the Gospell?*

An. As both an eye witnesse, and an eare witnesse of that which Christ had said and done.

Qu. *What followes in this place to be handled?*

An. These foure branches; the conuiction of Christ, his execution, resurrection, and ascension.

Qu. *Were not the Iewes satisfied with the imprisonment of Christ?*

An. No, they sought likewise to put him to death.

Qu. *Why did they pursue him with such hatred, hauing done so many good deedes among them?*

An. Vpon the same reason that vice pursues vertue, iniquity godlinesse, falsehood truth, and darknesse light.

Qu.

Qu. *How were they blinded?*

An. By rage of their owne affections.

Qu. *What are the affections like?*

An. Like whirle-windes, when they haue once gotten the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cryed; Crucifie him, crucifie him chap. 19. 15.

Qu. *What did they obiect against him?*

An. That hee did seduce the people, blaspheme, was not *Cæsars* friend, and worse then *Barrabas* a theefe.

Qu. *How did they say hee seduced the people?*

An. By false doctrine, in not attributing righteousnesse to the Law, chap. 5. 24.

Qu *How blaspheme?*

An. In calling himselfe the Sonne of God, chap. 10. 33.

Qu. *How not to be* Cæsars *friend?*

An. In making himselfe a King, chap. 19. 12.

Qu. *How worse then* Barrabas?

An. In that they thought a blasphemer worse then a theefe.

Qu. *What kinde of Theefe was* Barrabas?

An. One that by insurrection sought to

to rob the peoples hearts of obedience, which is a kinde of ſpirituall theft.

Qu. *How many ſorts of theeues are there?*

An. Three.

Qu. *Which be they?*

Anſ. Firſt, ſuch as corrupt the minds of others by their lewd examples, Hypocrites, ſlanderers, and detractors of good mens vertues. Secondly, ſuch as teach lyes whereby the ſoules of the hearers are robbed of eternall bliſſe. Thirdly, ſuch as attribute vnto themſelues the benefit of health, wealth, or libertie, and ſo depriue GOD of his glory.

Qu. *How many kinds of corporall theeues are there?*

Anſ. Two.

Qu. *Which be they?*

An. Domeſticall and forraine.

Qu. *Whom call yee domeſticall theeues?*

An. All ſuch as purlome from their Maſters, Parents, Husbands, Wiues, or friends: or negligently ſuffer them to incurre any loſſe or detriment which they might preuent.

Qu. *Whom call ye forraine theeues?*

An. All ſuch as rob their neighbours, eyther by falſe weights and meaſures,

bad

bad wares, or ſubtill practiſes: all Lawyers that make good cauſes bad, or bad good: all debters that neuer thinke to pay, and all creditors that triumph ouer the bodies of their poore debters by impriſonment, or any other kinde of oppreſſion.

Qu. *How did Chriſt confute the obiections of the Iewes?*

An. Firſt, by ſaying he was the way, the truth, and the faithfull Shepheard, and therefore did not ſeduce the people. 14.6. and 10. 11.

Qu. *How ſecondly?*

An. By ſaying, what he did, he did by the inſpiration of the holy Ghoſt, and power of God the Father: and therefore did not blaſpheme, chap. 1.32. and 10.30.

Qu. *How thirdly?*

An. By proteſting openly, that what was due to *Cæſar* ought to be giuen vnto *Cæſar*, and therefore was not enemie to *Cæſar*.

Qu. *How fourthly?*

An. By ſhewing hee came to inrich them all with the treaſure of happy life, and therefore was no theefe like *Barrabas*.

Qu. *Were they not ſatisfied with this?*

An.

An. No; though *Pilate* the chiefe Magiſtrate before whom hee was indited, did certifie them from the iudgement ſeat that he found no fault in him, chap. 18.38.

Qu. *Why did not* Pilate *ſet him free?*

An. Becauſe hee reſpected more the diſpleaſure of the people, then the diſcharge of his owne conſcience, wherein hee ſhewed himſelfe a bad Magiſtrate.

Qu. *What are the true markes of a good Magiſtrate?*

An. Wiſedome, valour, impartialitie, not to be humerous, not to be couetous, nor cruell.

Qu. *When is he wiſe?*

An. When hee diſcerneth rightly betweene falſhood and truth.

Qu. *When valiant?*

An. When hee feares not to execute the tenour of the Law.

Qu. *When impartiall?*

An. When he neyther reſpecteth the rich for their authoritie, nor diſdaines the poore for their baſeneſſe and inferioritie.

Qu. *When is he without humour?*

An. When hee executeth Iuſtice for the loue of vertue, & not for hate, enuy,

or a malicious ſtomacke againſt the partie called in queſtion.

Qu. *How is he not couetous?*

An When hee doth not buy or ſell iuſtice for reward or bribes.

Qu. *What is Iuſtice?*

An. The ſquare of life, attributing to euery man that which is due.

Qu. *What is Iniuſtice?*

An. The diſorder of life, with-holding from men the iuſt meaſure of their deſerts.

Qu. *When is a Magiſtrate cruell?*

An When he is wholy ſet vpon ſeueritie, without any thought of pittie or compaſſion.

Qu. *Was* Pilate *altogether without compaſſion when hee gaue iudgement vpon Chriſt?*

An. No, he had a kinde of compaſſion but it was counterfaite, and therefore though he would waſh his hands neuer ſo often, he cannot cleare himſelfe from the guilt of innocent bloud.

Qu. *How many ſorts of crueltie are there?*

An. Three.

Qu. *Which be they?*

An. The firſt is of ſuch as procure it, who neuertheleſſe will not execute

it

it themſelues, and this was the crueltie of the Iewes: the ſecond is ſuch as deuiſe not themſelues to be cruell, but when the ſword is put into their hands, or the meanes giuen vnto them, do not ſpare forthwith to execute it with all immanitie and brutiſhnes of heart; and this is the crueltie of Tyrants and wicked men put in authoritie: the third is, of ſuch as neglect their dutie towards them that are in danger, neceſſitie, or tribulation, whom they both ought & might ſaue and help if they would: and ſuch was the crueltie of *Pilate*, and is the crueltie of all ſuch as ſee the innocent and guiltleſſe wronged, and will not help and ſuccour them.

Qu. *How many wayes may we help the diſtreſſed?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. Eyther in perſon, when we trauell and labour for their deliuerance: or with our goods in relieuing their wants: or with our good words to comfort them: or with our counſaile to direct them: or with our power quite to deliuer them.

Qu. *Had Chriſt any ſuch friends?*

An. No: nor did he need them, becauſe hee

he would haue deliuered himſelfe if it had pleaſed him.

Qu. *Where were his Apoſtles?*

An. Fled from him.

Qu. Peter *boaſted he would dye for him, and did hee now forſake him in this extremitie?*

An. He did not onely forſake him, but he flatly forſwore he knevv him.

Qu. *How often?*

An. Three times the ſame night that Chriſt was apprehended, chap. 18.

Qu. *What learne we by this?*

An. The inconſtancie of fleſh and bloud, and the ficklencſſe of worldly friends.

Qu. *What became of* Iudas *that betraied him?*

An. As of a pernicious conſpirator.

Qu. *How was that?*

An. He hanged himſelfe.

Qu. *Who gaue him that iudgement?*

An. His ovvne guiltie conſcience.

Qu. *How many offices of torment doth a guiltie conſcience include?*

An. Foure.

Qu. *Which be they?*

An. Of an Accuſer, a Iuror, a Iudge, and an Executioner.

Qu. *How of an accuſer?*

An.

An. In laying our ſins to our charge, Rom. 2. 15.

Qu. *How of a Iuror?*

An. By giuing in euidence againſt vs.

Qu. *How of a Iudge?*

An. In condemning vs.

Qu. *How of an Executioner?*

An. By inflicting deſerued puniſhment.

Qu. *What is it to haue a guiltie conſcience?*

An. To liue in continuall torments and hell of minde.

Qu. *What was the manner of Chriſts execution?*

An. The death of the Croſſe.

Qu. *What extremitie did he ſuffer before he was nailed vpon the croſſe?*

An. He ſweat water and bloud, was falſly accuſed, buffeted, ſpet vpon, ſcourged reuiled, crowned with thornes, & his garments parted before his face.

Qu. *What extremitie did he endure vpon the Croſſe?*

An. His hands and feete were nailed, his ſide pierced with a ſpeare, he dranke vinegar and gall, was forſaken of God, and reiected of the world.

Qu. *For whom did he ſuffer all theſe torments?*

An.

An. Nor for any offence of his, for hee was immaculate, but for our sinnes which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the iustice of God, and the Redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his loue towards vs.

Qu. *Wherein appeared his obedience towards them?*

An. In two things.

Qu. *Which be they?*

An. In performing all God had commaunded, which is called actiue obedience: and in patient bearing all that was imposed vpon him, which is called passiue.

Qu. *Wherein appeared his loue toward vs?*

An. In giuing his life for vs when we were yet his enemies.

Qu *What is that?*

An. The power and vigour of the soule, expressed by the instrument of the body.

Qu. *What are the opinions of Atheists touching life?*

An. Some thinke, because a man liueth no

no longer then hee breatheth, that the life of man is nothing but a puffe of winde. Some againe, becauſe the loſſe of much bloud bringeth the loſſe of life, therfore they eſteeme the life to be nothing elſe but bloud: And other ſome, becauſe in death they perceiue no difference betweene men and beaſt, therefore they hold our life to be as the liues of bruite beaſts, vaniſhing, without immortalitie of the ſoule: but all theſe opinions are corrupt and lewd.

Qu. *Why ſo?*

An. Becauſe they are grounded onely vpon the corporall ſenſes.

Qu. *How doe you proue the ſoule immortall?*

An. Becauſe it is the Image of God, who is a Spirit and eternall: for there muſt alwayes be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu *What part of Chriſt then did ſuffer death?*

An. His humanitie.

Qu. *Of what doth his humanitie conſiſt?*

An. Of body and ſoule like vnto ours, ſinne onely excepted.

Qu. *Did his ſoule ſuffer death?*

An.

Anſ. It did.

Qu. *Why then the ſoule is not immortall?*

An. There be two kinds of death, one corporall, which is a diſſolution of the ſoule from the body: another ſpirituall, which is a ſeparation of the ſoule from the preſence of God; and in this ſenſe it is ſaid that Chriſts ſoule did dye, inſomuch as for a while it was excluded from the preſence of God.

Qu. *What part of Chriſt did not ſuffer?*

An. His Deitie, by which he did ouercome death.

Qu. *How did his victory ouer death appeare?*

An. By his Reſurrection.

Qu. *When was that?*

An. Vpon the third day.

Qu. *What benefit haue we by his reſurrection?*

An. The aſſurance of the immortalitie both of ſoule and body, and that ſin, death, nor hell, ſhall haue any power ouer vs, ſo long as we beleeue in him.

Qu. *How proue you that?*

An. By his owne words: I am the reſurrection and the life; he that beleeueth in mee, though he were dead, yet ſhall he liue, chap. 11.25. And againe, hee

hee that beleeueth in the Sonne hath life euerlasting, and hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth in him, chap. 3.36.

Qu. *What kinde of people held opinion, that there is no resurrection?*

An. The Saduces, and therefore they tempted Christ with the question of the woman that had seauen husbands, whose wife she should be at the day of the Resurrection.

Qu. *How doth Christ answere this question?*

An. By saying, that in the kingdome of heauen they neyther marry nor are marryed, but are as the Angels of God.

Qu. *What are they called that amongst vs denie the resurrection?*

An. Atheists.

Qu. *How many sorts of Atheists are there?*

An. Two.

Qu. *Which be they?*

A. The one that perswade themselues the soule is mortall aswell as the body: the other that albeit they haue some opinion of the immortalitie of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Qu.

Qu. *How doth the Scripture disproue the first?*

An. By saying, that whosoeuer beleeueth in Christ shall not perish, but haue eternall life, chap. 3. 5.

Qu. *How the second?*

An. By the words that God shall say to the wicked at the day of iudgement; Depart from mee yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels, Mat. 25. 41.

Qu. *How many sorts of Angels be there?*

Ans. Two: good and bad.

Qu. *Of what substance are good Angels?*

An. Not of the nature and essence of God, nor immortall of themselues: but haue their immortalitie of God, who both giues it vnto them, and preserueth them in it, and could take it from them if hee would.

Qu. *What difference is there betwixt the spirits of men and Angels?*

An. The spirits of men are ioyned vnto bodyes, the Spirits of Angels are not.

Qu. *Are not the spirits of men celestiall?*

An. Yes, not in respect they are drawne

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. *What difference is there betwixt soule and spirit?*

An. A soule is common to all men living, as wel Infidels as other, but a spirit is properly in those that are regenerate and borne anew by faith and the holy Ghost.

Qu. *To whom did Christ first appeare after his Resurrection?*

An. To *Mary Magdalen*, and afterward three seuerall times to his Apostles.

Qu. *How long was he vpon the earth after his Resurrection?*

An. Forty dayes, and then hee was taken vp on high, and a cloud receiued him, Acts 1.3.9.

Qu. *Where was Christ when he was taken vp?*

An. Vpon mount Oliuet.

The end of the Gospell.

The Actes.

Question.

After that Christ ascended into heauen, whom did hee leaue on earth for building vp of his Church?

An. His eleuen Apostles.

Qu. *How did he strengthen them?*

An. By sending the holy Ghost vnto them, chap. 2. 4.

Qu. *In what likenesse did the holy Ghost appeare?*

An. In the likenesse of fierie tongues, chap. 2. 3.

Qu. *With what did it endue them?*

An. With the knowledge of languages.

Qu. *To what end?*

An. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu. *Who enioyned them therunto?*

An. Christ, chap. 1. 8.

Qu. *Vpon how many points did their office consist?*

An.

An. Of two.

Qu. *Which be they?*

An. To baptise and instruct.

Qu. *How did they baptise?*

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. *How did they instruct?*

An. Two manner of wayes.

Qu. *Which be they?*

An. By testifying the death, resurrection, and ascension of Christ: & teaching of Faith, Repentance, and good workes, chap. 2. 23 24. 25. 28.

Qu. *What power had they giuen them to confirme their doctrine?*

An. The power of working miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. *Who stood against them?*

An. The practise of the Diuell.

Qu. *Who defended them?*

An. The prouidence of God.

Qu. *How did the Diuell practise against them?*

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qu. *To what purpose and end did*

the Diuell doe this?

An. To ouerthrow, or at the leaſt to ſtop the courſe of their preaching if it had beene poſſible.

Qu. *How did God defend and preſerue them?*

An. Hee reuealed the conſpiracies againſt them, chap.9.24. He pacified the tumults and commotions, chap.19. 35. to 41. Hee ſent them refuge in time of perſecution, chap.14.6. Hee conuerted the hearts of their ſlanderers, chapter 2.37. Hee deliuered them out of priſon, chap.5. 19. Hee comforted them when they were beaten, chap.5.41. and 23.11. and in death he gaue them life, chapter 14.19.

Qu. *Who conſpired againſt them?*

Anſ. The Iewes.

Qu. *How?*

An. When *Paul* was impriſoned by them, ſome fortie of them and more, tooke an othe that they would not eate nor drinke, vntill they had ſlaine *Paul*, Act.23.12.13.

Qu. *Vnder what colour would they execute their malice?*

An. Vnder color to haue him brought forth to be examined, and they by the way would murther him.

Qu.

Qu. *How did God reueale this conspiracie?*

An. Pauls sisters some ouer-heard it, and was sent to tell the Captaine of the castle of it, chap. 23. 20. 21.

Qu. *What did the Captaine when hee heard it?*

An. Sent *Paul* with a power of men for his guard to Cæsaria, to *Felix* the chiefe Gouernour.

Qu. *Who raised tumult against them?*

An. The Iewes, and one *Demetrius* a siluer-smith at Ephesus.

Qu. *Against which of the Apostles did* Demetrius *raise a tumult?*

An. Against *Paul*, *Gaius*, and *Aristarcus*, *Pauls* companions.

Qu. *Why?*

An. Because they spoke against Images, by making of which he got his liuing.

Qu. *What was* Demetrius *intent by this commotion?*

An. To haue *Paul* and his Disciples suppreſt.

Qu *How did God preuent their purpose?*

Anſ. The Towne-clarke pacified the people, and the men were let goe, chap. 19. 35.

Qu. *Who was the Diuels instrument to persecute the Apostles?*

An. *Herod* in Iudea, and the vnbeleeuing Iewes in Iconium, Thessalonica, and other places.

Qu. *Whom did* Herod *persecute?*

An. He killed *Iames*, and put *Peter* in prison, chap. 12. 2. 5.

Qu. *Who was Gods instrument to deliuer* Peter?

An. An Angell.

Qu. *How was* Herod *punished for his crueltie?*

An. Hee was eaten to death with wormes, cap. 12. 13.

Qu. *Whom did the vnbeleeuing Iewes persecute at Iconium?*

An. *Paul* and *Barnabas.*

Qu. *How were they deliuered?*

An. God gaue them knowledge of their dangers.

Qu. *Whither went they for refuge?*

An. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Qu. *Who were persecuted in Thessalonica?*

An. *Paul* and *Silas.*

Qu. *How escaped they?*

An. Their friends sent for them by night to Bærea, chap. 17. 10.

Qu.

Qu. *Who are the Diuels instruments to slander the Apostles?*

An. The Iewes.

Qu. *Where?*

An. At Ierusalem.

Qu. *In what manner?*

An. By saying (when they spoke all manner of languages) that they were drunke with new wine, chap. 2. 13.

Qu. *How did God make them repent their slander?*

An. By touching them with remorse of conscience.

Qu. *Who were the Diuels instruments to impriſon the Apostles?*

An. King *Herod*, the Iewes, and the Romane Substitute.

Qu. *Who was Gods instrument to deliuer them?*

An. An Angell, and such men as hee raised to be their friends, chap. 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

An. By speaking to them in visions, chap. 23. 11.

Qu. *To which of them did he giue life in death?*

An. To *Paul*.

Qu. *In what manner?*

An. When *Paul* was stoned by the

men of Lystra, and carryed out of the Citie for dead, God raised him vp againe, euen in the midst of the Disciples that stood about him, cha. 14. verse 19. 20.

Qu. *What learne wee by the sequell of this discourse?*

An. That God by simple men in spite of all tyrannie, repleniſhed the whole world with the sound of his Gospell.

Qu. *But* Paul, *as we read in the eight chapter, persecuted the Church, and consented to the death of* Steuen, *how came hee then to be an Apostle?*

An. The Spirit of God (in whose hands are the hearts of all men) conuerted him from a persecutor to a preacher, so that amongst all the Apostles, none was more zealous, nor added more Soules to the Church then hee did.

Qu. *How doth that appeare?*

An. By his painefull trauaile through many Countries, his stripes, imprisonment, stoning, danger by land and sea, which he ioyfully suffered for the loue of Christ Iesus.

Qu. *Why did God suffer his chosen Seruant to be so iniuriously handled of the world?*

An.

An. For three reasons.

Qu. *Which be they?*

An. That hee himselfe might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthy their reward in heauen.

Qu. *As they were painefull to teach, were the people as ready to follow their doctrine?*

An. Many were, of those whose hearts were prepared for that calling: but otherwise, they that were not, refused.

Qu. *It appeareth then that Faith is the onely gift of God?*

An. It is: and increaseth in vs by hearing of his word, as appeareth by *Lydia*, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of *Paul*, chap. 16. 14.

Qu. *What strange conuersions were there made by the Apostles?*

An. The conuersion of the Æthiopian Eunuch, of *Cornelius*, of *Eneas*, and *Pauls* Iaylor.

Qu. *Why did the conuersion of these men seeme more strange then the rest?*

An. Because in the eye of the world, both for their calling and qualitie they

seemed more vnlikely to be conuerted then any other.

Qu. *How?*

An. The Eunuch was of the Heathen that worshipped strange gods, ch. 8. 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, chap. 10. 5. *Elimas* a coniurer, and one that practised with the Diuell: and the Iaylor, a forward minister to execute the crueltie of such as persecuted Christ and his Church.

Qu. *How did the conuerted shew themselues afterward to be Christians?*

An. By their good workes.

Qu. *What were they?*

An. The Eunuch planted the Gospell in Ethiopia: *Cornelius* vsed much prayer and almesdeedes: and the Iaylor dreſt the wounds of *Paul* and *Silas*, and refreshed them with meate.

Qu. *Is it not then enough for vs to be Christians in name, but we must also be so in nature?*

An. No, for otherwise we shall be sure to vndergoe the wrath of God.

Qu. *By what example?*

An. By the example of *Ananias* and [illegible]*phyra*, and of *Eutichus*.

Qu.

Qu. *What were their faults?*

An Ananias and *Saphyra* after they were receiued into the Church, did not with their whole hearts addict themselues to the seruice of God.

Qu. *Wherein did they faile?*

An. In that whereas it was accustomed amongst them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu. *How were they punished?*

An. With sodaine death, chapter 5. 5. 10.

Qu. *If God shewed such seueritie vpon them, in that they distributed not their whole substance to the maintenance of Christian Charitie, what ought they to feare that will bestow nothing, not so much as the superfluitie of their riches to the relieuing of their distressed brethren?*

An. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. *Wherein did* Eutichus *offend?*

An. Being of the congregation of the faithfull, as hee sat with others to heare *Paul* preach, neglected his doctrine, (as at many Sermons with vs we may see

ſee the like) and fell into a ſleepe.

Qu. *How did God puniſh him?*

An. He made him an example to the whole aſſembly, by ſuffering him to fall from the third loft; ſo that hee lay for dead till *Paul* reuiued him.

Qu. *But our Chriſtians ſit low, and in their Pewes, and therefore neede feare no ſuch danger.*

An. True, they need not feare falling to the ground, but they may ſit in dread of a greater fall.

Qu. *What is that?*

An. From the top of heauen to the bottome of hell, if when they ſhould heare the Word of God they ſuffer ſleepe to ſtop their eares.

Saint *Pauls* Epiſtle to the ROMANES.

Queſtion.

WHat *was the cauſe the Apoſtles writ Epiſtles?*

An. The varietie of Nations whom they had conuerted, with whom

whom they could not alwaies in perſon be conuerſant, and therefore they ſent their mindes vnto them in writing.

Qu. *To what end?*

An. To cheriſh their young Faith, which otherwiſe (like a greene Tree that hath not taken deepe roote) might be ſhaken with contention and Errour.

Qu. *Was there any ſuch thing in Rome, at ſuch time as hee ſent this Epiſtle thither?*

An. Yes.

Qu. *What was it?*

An. The Iewes began to deſpiſe the Gentiles, and the Gentiles the Iewes.

Qu. *Wherefore did the Iewes deſpiſe the Gentiles?*

An. They thought them vnworthy to be partakers of grace through Chriſt, becauſe they were not vnder the Law aſwell as they.

Qu. *How did the Gentiles deſpiſe the Iewes?*

An They thought them more vnworthy of Gods fauour through Chriſt, becauſe they had refuſed him for their Meſſias, to whom onely he was ſent.

Qu. *How doth* Paul *take vp this controuerſie?*

An.

Anſ. By prouing them both guilty of monſtrous ſinnes, and therefore vnfit eyther to reproue other.

Qu. *Of what doth he proue the Gentiles guiltie?*

An. Of Idolatrie: for though they had not the lawe written, yet by the frame of of heauen and earth, they could not but know there was an omnipotent God; and therefore they ought not to haue worſhipped Idols, chap. 10. 22.

Qu. *What doth he hold the Iewes guiltie of?*

An. Of preſumption, in thinking they could be iuſtified by the Lawe: ſo that neither in the Lawe, nor out of the Lawe (that is, before the Lawe was giuen) can there be any righteouſneſſe.

Qu. *What then muſt they depend vpon for their iuſtification?*

An. Onely faith in Chriſt Ieſus, who had performed the lawe for them: for to heare the Lawe was no cauſe of Iuſtification, but to performe the lawe, which none was able to doe, but onely the Son of God, chap. 2. 13. and 3. 20. 25.

Qu. *How doth* Paul *diſtinguiſh the Lawe?*

An Into the lawe of the letter, and the lawe of Faith.

Qu.

Qu. *What doth the Law of the Letter?*

An. Shewes vs what ſinne is, but not purgeth vs from ſinne.

Qu. *What is the Law of Faith?*

An. Righteouſneſſe obtained without the Law.

Qu. *How proueth he that?*

An. By the example of *Abraham*, who was iuſtified by faith before hee was circumciſed, that hee might not thinke Circumciſion the cauſe of Iuſtification, chap. 4. 10.

Qu. *How then doth hee draw the Iew and the Gentile to agreement.*

An. By ſhewing them, that both the circumciſed and the vncircumciſed ſhall be ſaued if they beleeue.

Qu. *What doth beliefe bring?*

An. Peace of conſcience towards God through our Lord Ieſus Chriſt, chap. 5. 1.

Qu. *What doth peace of Conſcience bring?*

An. Ioy in tribulation.

Qu *What tribulation?*

An. Patience.

Qu *What Patience?*

An. Experience.

Qu. *What Experience?*

An. Hope that will not deceiue vs.

Qu.

Qu. *How is our Hope made vndeceiue-able?*

An. By the loue of God.

Qu. *Wherein?*

An. In that when wee were yet his enemies, hee gaue his onely begotten Sonne to death.

Qu. *How became we Gods enemies?*

An. By the ſinne of *Adam.*

Qu. *Whether was greater the condemnation that came through the ſinne of* Adam, *or the Iuſtification that came through the righteouſneſſe of Chriſt?*

An. The iuſtification that came by the righteouſneſſe of Chriſt.

Qu. *Why?*

An. Becauſe by one ſinne onely came damnation, but Chriſt by righteouſneſſe hath forgiuen many ſinnes, that is, not onely the ſinne of *Adam*, vvhereto we are guiltie, but many other ſinnes of our owne, which wee haue ſince committed.

Qu. *What bringeth vs to the knowledge of ſinne?*

An. The law: for we had not knowne luſt, if the Law had not ſaid; Thou ſhalt not luſt.

Qu. *Then the more ſinne is manifeſted, the more grace abounds?*

An.

An. It doth.

Qu. *May wee therefore ſinne, that grace may abound?*

An. God forbid.

Qu. *Why not?*

An. Becauſe when in Baptiſme wee are made partakers of grace, we dye to ſinne, and riſe againe to newnes of life, chap. 6. 6.

Qu. *What is it to dye to ſinne?*

An. To aboliſh the workes of the fleſh.

Qu. *What is it to riſe to newneſſe of life?*

An. To follow the workes of the ſpirit.

Qu. *What call you the workes of the ſpirit?*

An. Faith, Charitie, Peace, Concord, Mercy, Loue, &c.

Qu. *What call you the workes of the fleſh?*

An. Pride, Enuy, Sloath, Gluttonie, Vncharitableneſſe, &c.

Qu. *How are they rewarded?*

An. With death: for the reward of ſinne is death, chap. 6. 13.

Qu. *How are the workes of the ſpirit rewarded?*

An. With eternall life, chap. 6. 13.

Qu.

Qu. *Are wee all subiect to death by the Law?*

An. We are.

Qu. *How then can the Law be good which is cause of much ill?*

An. Yet the Law is holy and good, and ordained to giue vs life, but that sinne working in vs alters the propertie of the Law, so that in stead of life wee finde death, chap. 7. 10.

Qu. *How shall we auoid this danger?*

An. By liuing after the Spirit.

Qu. *Who are they that liue after the spirit?*

An. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8. 30

Qu. *Are all men predestinate to be saued?*

An. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory, chap. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

An. No: but sinne which raigneth in man.

Qu. *What are they called which are ordained to be saued?*

An. The children of God.

Qu.

Qu. *How are we made the Children of God?*

An. Three manner of wayes.

Qu. *Which be they?*

An. By Election, Creation, and Adoption.

Qu. *Why are these blessings bestowed vpon vs?*

An. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. *What recompence doth he require of vs for them?*

An. Nothing but loue.

Qu. *How is our loue showne?*

An. If we suffer neyther tribulation, persecution, famine, nakednesse, perill, nor sword to separate vs from Christ.

Qu. *When are wee separated from Christ?*

An. When we doe or consent to doe any thing contrary to his will:

Qu. *Why must we endure any extremitie rather then reuolt from God?*

An. Because the afflictions of this life are not worthy of the glory which shal be showne vnto vs in the life to come, chap. 8. 18.

Qu. *Doe we obtaine that glory then by workes?*

An.

An. No, but by the mercy of GOD onely, yet works and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. *How are we put from that glory?*

An. Onely by our sinnes.

Qu. *To whom was the Covenant of this glory made?*

An. To the Iewes first, and then to the Gentiles.

Qu. *How did the Iewes lose it?*

An. By thinking to become righteous by the Law.

Qu. *How did the Gentiles obtaine it?*

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 30.

Qu. *Why could not the Iewes be righteous by the Law?*

An. Because they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling the Law?*

An. They are.

Qu. *How doe they fulfill the Law?*

An. Not in themselues, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeue in him, so that his righteousnesse is become theirs, chap. 10. 4. 9.

Qu.

Qu. *Are all the Iewes reiected?*

An. No: God hath reserued a remnant to be saued, chap. 9.27.

Qu. *Are the Gentiles all accepted?*

An. No: but onely such as heare the word and beleeue.

Qu. *But some haue not heard the word, therefore they shall be excused?*

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, chap. 10. 18.

Qu. *Because wee are Gentiles, and accepted by our beliefe in the place of the vnbeleeuing Iewes, ought we to despise them in respect of our selues?*

An. No.

Qu. *Why?*

An. Because wee are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued: for if God grafted vs into the true vine which were but wilde branches, much more may he graft the Iewes, which were the true branches, into the true stocke againe, chap. 11.17.

Qu. *Why doth Saint* Paul *vrge this similitude?*

An. To shut vp the contention betweene the Iewes & the Gentiles, that neyther should despise other: because they

they were alike in beliefe and vnbeliefe.

Qu. *After the deciding of this controuersie and certaine principall points of Religion (as Faith and Iustification) declared, wherein doth* Paul *shew we ought to striue one to excell another?*

An. In vnitie and vprightneſſe of life.

Qu. *How is that to be performed?*

An. By offering vp our ſelues a liuely ſacrifice vnto God.

Qu. *What is a liuely ſacrifice?*

An. To caſt off the workes of darkneſſe, and put on the armour of light.

Qu. *How muſt wee caſt off the workes of darkneſſe?*

An. By conforming our ſelues after the will of God, and not after the faſhion of the world, chap. 12. 2.

Qu. *What are the workes of darkeneſſe?*

An. To imbrace pride, rather then humilitie; luſt rather then chaſtitie; hate rather then loue; rebellion rather then obedience; gluttony rather then abſtinence, &c.

Qu. *What is the armour of light?*

An. To diſpoſe our mindes after the contrary.

Qu. *It ſeemes then by being commanded*

to

to ſacrifice our bodyes, that euery Chriſtian is a Prieſt?

An. True, wee are.

Qu. *How are we conſecrated?*

An. Not by the infuſion of oyle, but by the inſpiration of the holy ſpirit.

Qu. *When?*

An. At our Baptiſme.

Qu. *Doe all Chriſtians ſerue the office of Prieſt-hood?*

An. No.

Qu. *Why?*

An. Becauſe their ſacrifice is not ſuch as it ſhould be.

Qu. *How comes that to paſſe?*

An. By reaſon they prefer not ſorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Chriſt, and as he in his life did for our example.

Qu. *To whom is it giuen to know theſe things?*

An. To all, but not after a like meaſure.

Qu. *What muſt they doe that haue priuiledge of grace aboue other?*

An. Not boaſt of it, but help to furniſh them that want, chap. 11. 3.

Qu. *By what example are we taught ſo to doe?*

An.

An. By the example of the members of a mans body: for as when the foote is offended, the reſt of the members, as the eye, hand and tongue, ſtraight miniſter to it; ſo ought it to be in the members of Chriſt his body, when one faints the reſt muſt relieue it.

Qu. *Who is the Head of the myſtical Body?*

An. Chriſt.

Qu. *Who are the eyes?*

Anſ. His Preachers.

Qu. *Who are the eares?*

Anſ. Hearers of his word.

Qu. *Who are the hands?*

Anſ. The Magiſtrates.

Qu. *Who are the feet?*

An. The ſubiects.

Qu. *What is the duetie of a Preacher?*

An. To teach with ſinceritie.

Qu. *What is the duty of the hearer?*

An. To attend with reuerence.

Qu. *What is the dutie of the Magiſtrate?*

An. To rule with Iuſtice.

Qu. *What is the dutie of the Subiect?*

An. To obey with loue.

Qu. *What are the ſinewes that binde the ioynts of the myſticall Body together?*

An.

An. Compaſſion and Brotherly loue.

Qu. *What is compaſſion?*

An. A ſuffering with our Chriſtian brethren, or a like feeling of the heart that we ſhew to them, as if it were happened to our ſelues.

Qu. *What doth it produce?*

An. A diſtributing to their neceſſitie, as counſell to them that erre, comfort to all them that mourne, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourleſſe, chap. 12. verſe. 15. 17.

Qu. *How are theſe vertues performed in vs?*

An. By continuance in prayer.

Qu. *What vices are contrary to compaſſion?*

An. Hate, reuenge, arrogancie, and ſelfe-loue.

Qu. *Why muſt we not hate?*

An. Becauſe God hath commaunded loue, chap. 12.14.

Qu. *Why muſt we not reuenge?*

An. Becauſe reuenge is the Lords, 12.16.

Qu. *Why muſt wee not be arrogant and high minded?*

An. Becauſe wee are all of one Linage, and no man hath any thing of himſelfe, but what is giuen him of God.

Qu. *What is Selfe-loue?*

An. To be wiſe in our owne conceits.

Qu. *Doth our dutie onely extend to the body of our Chriſtian brother?*

An. No, but to his minde alſo.

Qu. *How is that?*

An. Wee muſt take heed that we offend not his Conſcience, by eating of meates and obſeruation of dayes, chap. 14.21.

Qu *When are theſe precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

An. Becauſe the time of our ſaluation drawweth neere, chap. 13.11.

Qu. *When to be left off?*

An. Not in death.

Qu. *Why?*

An. Becauſe whether we liue or dye, wee liue and dye to the Lord, chapter 14.8.

Qu. *How doth Saint* Paul *conclude this Epiſtle to the Romanes?*

An. With two things.

Qu.

Qu. *What be they?*

An. With exhortation and prayer.

Qu. *What doth he exhort them vnto?*

Anſ. The reading of the Scriptures, thankſgiuing, and to beware of falſe Prophets.

Qu. *Why doth hee exhort them to reade the Scripture?*

An. Becauſe whatſoeuer is written, is written for their and our inſtruction, chap. 15.4.

Qu. *Why to thankeſgiuing?*

An. Becauſe of the mercie of God ſhewed vnto all.

Qu. *Why to beware of falſe Prophets?*

An. Becauſe they raiſed diuiſions and opinions in the Church, contrary to the doctrine of Chriſt, chap. 16.17.

Qu. *What is his Prayer?*

An. That they might be filled with all ioy and peace that come by Faith, and with all abundance of Hope.

Qu. *What is Hope?*

An. An aſſured expectation of bleſſedneſſe to come; to which Chriſt Ieſus bring vs, Amen.

Qu. *From whence did* Paul *write this Epiſtle?*

An. From Corinth.

1 CORINTHIANS.

Question.

WHere *was* Paul *when hee writ this Epistle to the Corinthians?*

An. In Syria.

Qu. *What was the cause that moued him to write?*

An. The sects and diuisions, that in his absence tooke roote in the Church of Corinth.

Qu. *What were they?*

An. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Qu. *How doth he reproue that?*

An. By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoeuer *Paul*, *Apollo*, or *Cephas* plant, it is nothing, except God giue the encrease, chap. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scripture?*

An. From the spirit of God, chap. 2. 12.

Qu.

Qu. *Who is the meanes?*

An. The Preacher, chap. 3. 9.

Qu. *How ought he to deliuer the word?*

An. Not in the entising speech of mans wisedome, but in the plaine euidence of the spirit, chap. 2. 4.

Qu. *Why?*

An. Because the wisdome of the world before God is foolishnes, & that which the world accounts foolishnes is wisedome before God, chap. 3. 19.

Qu. *What is their offence then that perswade themselues the Gospell is not well taught except it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, Chap. 1. 17.

Qu. *What are the inconueniences which come by controuersie in Religion?*

An. Vice passeth away vnpunished, and the Congregation is scandalized, chap. 5. 2. &c.

Qu. *What be the vices Saint* Paul *noteth in the Corinthians?*

An. Arrogancie, Incest, going to law one with another, and fornication.

Qu. *How would he haue arrogancie reclaimed?*

An. By humilitie; if any man among you seeme to be wise in this world, let him be a foole, that hee may be wise, chap. 3. 18.

Qu. *How Incest?*

An. By excommunicating the party, chap. 5. 5.

Qu. *How going to Law?*

An. By choosing some one or other of their brethren, to set concord betweene them without expence of time and further charge, chap. 6. 5.

Qu. *How Fornication?*

An. By marriage, to auoid fornication, let euery man haue his wife, chap. 7. 2.

Qu. *Which doth he most commend, marriage or a single life?*

An. A single life.

Qu *Why?*

An. Because it is most apt for the seruice of God, by reason it is freed from cares, the other is entangled, chap. 7. 32. 33.

Qu. *Doth he not likewise taxe them of Idolatry?*

An. Yes, and of thinking the Minister a burden to the Congregation.

Qu. *How doth he reproue the first?*

An. By shewing that although they

feare

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

An. Becauſe in ſo doing, they may wound the weake conſciences of others chap. 8.11.12.

Qu. *How doth hee reproue the ſecond?*

An. By ſhewing that hee which feedeth the flocke is worthy to eate of the milke of the flocke, Chapter 9.7.

Qu. *By whoſe example doth hee teach them to auoid theſe enormities?*

An. By the example of the Iewes, who were ambitious, full of ſtrifes, deſpiſers of Prophets, and prophaners of holy things, chap.10.

Qu. *Why are they taught to auoid theſe things?*

An. Becauſe their bodyes are the Temples of GOD, and therefore they ought not to make them the Temples of the Diuell, by ſuffering themſelues to be polluted with ſuch vncleanneſſe, chap.3.1.

Qu. *When doe they auoid them?*

An. When they doe all things in puritie of ſpirit, and to edification, chap. 14.5.

Qu. *What is the best ground of edification?*

An. Loue.

Qu. *How doe you proue that?*

An. Becauſe hee that teacheth, although he ſpeake with the tongue of an Angell, and haue not loue, is like a tinkling Cymball, chap. 13. 1. He that hath faith able to remoue mountaines and wants loue, is nothing, verſe 2. And he that giueth all hee hath to the poore, and is without Loue, profiteth nothing verſe 3.

Qu. *Loue then is neceſſarie in all the points of religion?*

An. It is, for hee that comes to the Lords Table without Loue, is an vnworthy gueſt: And hee that prayeth and is not in Loue, calleth for vengeance on himſelfe.

Qu. *Wherein did the Corinthians abuſe Prayer?*

An. In not obſeruing the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, chap. 11. verſe 4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. In that ſome came with a carnall deſire

desire to eate, and some had filled themselues before, chap. 11.21.

Qu. *What was the presumption of their women?*

An. They tooke vpon them to teach, which is not allowable, chap. 14. 34.

Qu. *What principall thing was to be obserued amongst the teachers?*

An. Not to teach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say, Amen, chap. 14.2.16.

Qu. *What is the last errour that* Paul *confuteth in them?*

An. Their doubting of the Resurrection.

Qu. *How doth he confute it?*

An. By shewing that Christ is risen, who is the first fruit of them that shall rise, chap. 15.

Qu. *How doth he prove that Christ is risen?*

An. By the testimonies of the Apostles and of others that saw him: but least this might not be sufficient, hee confirmes it also by reason.

Qu. *How is that?*

An. That vnlesse there be a resurrection, Faith and Preaching are both in

vaine, chapter 15. verse 14.

Qu. *How doth* Paul *conclude this Epistle?*

An. With an exhortation for the reliefe of the poore.

2 CORINTHIANS.

Question.

FRom whence was this second Epistle to the Corinthians written?

An. From Philippi, a Citie in Macedonia.

Qu. *What are the principall circumstances to be considered?*

An. Three.

Qu. *Which be they?*

An. The cause why hee writ, the persons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cause of his writing?*

An. The inflexible nature of some, that notwithstanding his former perswasions still despised his authoritie.

Qu. *Who are the persons?*

An.

Anſ. The falſe teachers, himſelfe, and the Corinthians.

Qu. *What is the matter?*

An. A confutation of his detractors, & a confirmation of his owne doctrine.

Qu. *How confutes he his detractors?*

An By prouing them Teachers not for loue, but to fill their owne bellyes, and that they were boaſters of other mens labours, chap. 10 15. and 11. 20.

Qu. *How doth hee confirme his owne doctrine?*

An. Three wayes.

Qu. *Which be they?*

Anſ. Firſt, in reſpect of the ground thereof, which is Chriſt Ieſus, chap. 4. 5. Secondly, in reſpect of the fruit which it had brought forth in them, which was faith, patience and loue, chap. 8. 7. and 9. 2. Thirdly, in reſpect of his owne conſtancie, whom the perſecutions of the world had ſealed the true Miniſter of God.

Qu. *How?*

An In that neyther impriſonment, ſtripes, watching, faſting, ſtoning, danger by ſea, nor danger by land could terrifie him from proceeding in his calling chap. 6. 4. & 11. 24. to 30.

To

To the GALATHIANS.

Question.

WHat *was the cause* Paul *writ to the Galathians?*

An. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Christ Iesus.

Qu. *How declined they from Faith?*

An. In thinking to be iustified by the workes of the Law.

Qu. *How doth he rebuke them?*

An. By shewing that as many as are of the works of the Law, are vnder the curse, chap. 3. 10.

Qu. *How were we deliuered from this curse?*

An. Christ hath redeemed vs, by being made a curse for vs, chap. 3. 13.

Qu. *What doth he then counsell them to doe?*

An. To forsake the beggarly traditions of the Law, as Circumcision, and the obseruations of dayes and times, chap. 4. 9. 10.

Qu.

Qu. *What was the reason?*

An. Because neither circumcision, nor vncircumcision auaile any thing, but a new Creature, chap. 6. 15.

Qu. *What is vnderstood by a new creature?*

An. One regenerated by Faith, as being dead to sinne, and risen againe through Christ to newnesse of life, cha. 2. 19. 20.

Qu. *How are wee knowne to be regenerate?*

An. If we bring forth the fruits of the spirit.

Qu. *What are the fruits of the spirit?*

An. All kindes of vertuous liuing, ch. 5. 22.

Qu. *Where was* Paul *when he writ this Epistle?*

An. At Rome.

Paul to the EPHESIANS.

Question.

WHat *was the estate of the Ephesians when* Paul *wrote vnto them?*

An.

An. As it is of all those amongst whom Gods word had beene sowne.

Qu. *How is that?*

An. The good seed of *Pauls* doctrine was mingled with the cockle & weeds of false teachers.

Qu. *In such a needfull busines, how chanced it he did not rather goe vnto them then write?*

An. Because he was prisoner in Rome.

Qu. *What method doth hee vse in confirming the Ephesians in the faith which hee had before taught them*

An. First, hee vseth an admonition, then a prayer, and last of all an exhortation.

Qu. *Of what doth hee admonish them?*

An. Of foure things.

Qu. *Which be they?*

An. First, hee shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had happened vnto them by chance, chap. 1. 4. 11. Secondly, he puts them in minde that the ground of their Faith is Christ Iesus, to whom all power both in heauen and earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20. to 23. Thirdly, hee

hee records in that state they were before they were called.

Qu. *What was that?*

An. That they were vnder the power of Sathan, and dead through sinne, and therefore being now quickned by the spirit of Christ, the farther they were off from grace, the greater debters they are now for the same, chap. 2. ver. 2. 4. 5. Fourthly, he bids them not to faint, because of the persecution which they saw was laid vpon him.

Qu. *What reason shewes hee for that?*

An. Because it was to their glory, chap. 3. 13.

Qu. *In what respect could his persecution be to their glory?*

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospell which he had preached vnto them, they might assure themselues his doctrine was the Word of God and no tradition of man.

Qu. *For what doth he pray to God for them?*

An. For three things.

Qu. *Which be they?*

An. First, for the strength of his holy spirit, cha. 3. 19. Secondly, that he would giue them a faithfull heart, Exod. 17.

And

And thirdly, to endue them with vnfained charitie.

Qu. *How manifold are these exhortations?*

An. Twofold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

An. Certaine obseruations common to all men, as to walke worthy of their calling, chap. 4. 1.

Qu. *What is their calling?*

An. Christianitie.

Qu. *What is the end thereof?*

An. Eternall life.

Qu. *Who hath called thereunto?*

An. God the Father, by his Sonne Christ Iesus, chap. 3. 11.

Qu. *By what meanes?*

An. By two kinde of meanes.

Qu. *Which be they?*

An. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholsome admonition of his holy spirit, chap. 4. 30.

Qu. *How may we walke worthy of our vocation?*

An. If we auoid lying, anger, theft, filthy

filthy speaking, and imbrace humilitie, meekneſſe, patience, charitie, and vnitie of ſpirit, chap. 4.2.3. and ver. 25. to 31.

Qu. *What is Humilitie?*

An. Not to preferre our ſelues before others, not to deſpiſe them in reſpect of our ſelues.

Qu. *What is Meekneſſe?*

An. Not to be eaſily moued to anger.

Qu. *Is it not lawfull then to be angry with ſuch as offend?*

An. Yes, ſo that we be not angry vnto ſinne, nor let the Sunne goe downe vpon our wrath, chap. 4.26.

Qu. *How may we be angry and not ſin?*

An. If wee ſo bridle our fury, as that wee breake not forth into any wicked or vnlawfull act.

Qu. *What is Patience?*

An. A quiet digeſting of wrong, and leauing the reuenge to God.

Qu. *What is Charitie?*

An. A compunction of heart, whereby one Chriſtian is incited to helpand ſuccour another.

Qu. *What call yee the vnitie of the ſpirit?*

An. An agreement together of Gods people in true faith and doctrine, without ſect or diſſention.

Qu.

Qu. *Why ought we to walke in vnitie of spirit?*

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs is but one, & the meanes whereby wee are saued onely one, that is to say, Faith: and therefore we ought to agree together in one minde, as children of one Father, or as heyres ordained all for one happy inheritance, ch. 4 ver. 4. 5. 6.

Qu. *Hauing declared what the vertues be which Saint* Paul *would haue vs follow, rehearse the vices which he would haue vs auoid.*

An. Lying (as I said before) theft, anger and filthy talking, and out of the 5. Chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish and idle iesting.

Qu. *What is a Lye?*

An. A counterfaite and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. *What is Theft?*

An. Not onely to steale with the hand, but all manner of deceit, and vnlawfull gaine.

Qu.

Qu. *What is Anger?*

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Qu. *Of how many sorts is it?*

An. Of two.

Qu. *Which be they?*

Ans. Naturall and Diabolicall.

Qu. *What call you Naturall anger?*

An The anger that is in a Magistrate towards the Subiect, a Father towards his Childe, or a Maister towards his Seruant or Scholler, for the due correction of such vices, as they perceiue in them to the dishonour of God.

Qu. *What is Diabolicall anger?*

An. So to be incenst as to wish the destruction of any one.

Qu. *Wherein consists filthy communication?*

An In swearing, cursing, blasphemings, immodest words, and idle iesting.

Qu. *How must Christians then frame their daily conference?*

An. In such sort as it may be to the edification one of another, speaking vnto themselues in Psalmes, and Hymnes, and spirituall Songs, and giuing

giuing thanks to God for all things, chap. 5.19.20.

Qu. *What is Couetousnesse?*

An. A greedinesse of gaine, without regard of their owne necessities, or the necessitie of others.

Qu. *What is Fornication?*

An. A polluting of the soule with lust of the body.

Qu. *What is Drunkennesse?*

An. A confounding of reason and the senses by immoderate drinking.

Qu. *What is false doctrine?*

An. Any thing that is taught contrary to the truth of Gods word.

Qu. *How are they said to lead their liues that delight in any of these abuses?*

An. Improuidently.

Qu. *Why?*

An. Because they neglect the will of God to follow their owne wayes.

Qu. *How are they said to lead their liues that abhorre them?*

An. Circumspectly.

Qu. *Why?*

An. Because they preferre the will of God before their owne imaginations, chap. 5.15.17.

Qu. *What is* Pauls *particular exhortation in this Epistle?*

An.

An. The duty of husbands & wiues, parents and children, maisters and Seruants.

Qu. *What is the dutie of Husbands towards their Wiues?*

An. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

Qu. *What is the dutie of Wiues towards their husbands?*

An. To submit themselues vnto their husbands as vnto the Lord, chapter 5. 22.

Qu. *What is the duty of parents towards their children?*

An. Not onely to feede and clothe them, but to bring them vp in the feare of the Lord, chap. 6. 4.

Qu. *What is the dutie of children to their Parents?*

An. To honour and obey them with bodily reuerence, and with the vntained loue of the heart, chap. 6. 12.

Qu. *What is the duty of Maisters to their seruants?*

An. Not to defraud them of their due, nor to vse crueltie towards them, remembring that they themselues haue also a Maister in Heauen, chapter 6. 11.

Qu.

Qu. *What is the duty of Seruants to their Maisters?*

An. To obey, and labour for them in singlenesse of heart, and not with eye seruice.

Qu. *How is that?*

An. To doe all things (whether their Maister be absent or present) as if God beheld them.

Qu. *How doth S.* Paul *wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties?*

An. First, to gird vs with the girdle of truth: secondly, to put on the breast-plate of righteousnesse: thirdly, to be shod with the shooes of the preparation to the Gospel of peace: fourthly, to take the shield of faith: fiftly, the helmet of saluation: sixtly, the sword of the spirit, chap. 6. 14. to 17.

Qu. *What is vnderstood by the girdle of truth?*

An. A binding of our selues to the obseruation of the word of God.

Qu. *What is the breast-plate of righteousnesse?*

An A good conscience or innocencie of life?

Qu. *What by the shooes of peace?*

An,

An. Friendly and quiet conuersation.

Qu. *What by the shield of Faith?*

An. The righteousnes of Christ, able like a brasen shield to protect and couer vs from the darts of the world, the flesh and the Diuell.

Qu. *What by the helmet of saluation?*

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Qu. *What by the sword of the spirit?*

An. The word of the euerliuing God, which as a sword wee must draw forth to defend our selues, and offend our spirituall enemies.

Qu. *What is the speciall qualitie required of him that is thus armed?*

An. Prayer and continuall thankfulnesse, chap. 6. 11.

To the PHILIPPIANS.

Question.

WHat were the *Philippians?*

An. Exiles of Philippi, a Citie in

in Macedonia, where Saint *Paul* had planted the Gospell.

Qu. *What moued him to write vnto them?*

An. Two things.

Qu. *Which be they?*

An. First, the generall care hee had for all the people of God: secondly, that he might shew his thankfulnes toward the Philippians.

Qu. *For what?*

An. For sending him reliefe, after they knew he was prisoner in Rome.

Qu. *By whom did they send him reliefe?*

An. By *Epaphroditus* a professor of the Gospell.

Qu. *How doth he shew his thankefulnes toward them?*

An. Two wayes.

Qu. *Which be they?*

An. First, in praising God for them, & then in praying vnto God for them.

Qu. *How doth hee praise God for them?*

An. In that it had pleased him to receiue them into the fellowship of the Gospell, chap. 1. 5.

Qu. *How, and in what sort doth he pray for them?*

An.

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, that God which had begun this good worke in them, would continue it vntill the day of Chriſt Ieſus, chap. 1. 8.

Secondly, that they might be able, through his grace to diſcerue true doctrine from falſe, chap. 1. 10.

Thirdly, that they might abound in loue, and in the workes of rigteouſneſſe, chap. 1. 11.

Qu. *How doth hee encourage them, leaſt his impriſonment ſhould make them faint?*

An. Three wayes.

Qu. *Which be they?*

An. Firſt, in reſpect of others: ſecondly, of himſelfe: thirdly, by the example of Chriſt.

Qu. *How in reſpect of others?*

An. That as others in beholding his conſtancie, were boldened, and did more franckly profeſſe Chriſt, ſo hee hoped they would doe, chap. 1. verſe 14.

Qu. *How doth he encourage them in reſpect of himſelfe?*

An. That as hee knew Chriſt ſhould be magnified in his body, whether hee

liued or dyed, so he doubted not, but that they would be of the same minde, chap. 1. 10.

Qu. *How by the example of Christ?*

An. That as Christ being GOD became man; being free, became bound; being Lord and Maister ouer all, became a seruant to all; and for our sakes was content to suffer all reproach and tyranny; yea, death it selfe: so we for his sake should not refuse to doe the like, chap. 2. 5. to 11.

Qu. *What reason doth hee alledge, the better to perswade vs thereunto?*

An. A twofold reason.

Qu. *What is that?*

An. First, as touching the reward of the persecuters: secondly, as touching the reward of vs that are persecuted.

Qu. *What doth hee say shall be the reward of our persecuters?*

An. Perdition.

Qu. *What of vs that are persecuted?*

An. Saluation, chap. 1. 28.

Qu. *How doth he conclude these circumstances?*

An. With a necessitie to suffer with Christ, if we will be thought to beleeue in Christ, chap. 1. 29.

Qu.

Qu. *What doth* Paul, *exhort vs vnto in this Epistle?*

An. Concord, meekenesse of minde, and godly conuersation.

Qu. *How to Concord?*

An. That we be of one iudgement in Religion, chap. 22.

Qu. *How to meekenesse of minde?*

An. That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe, chap. 2. 3.

Qu. *How to godly conuersation?*

An. That whosoeuer is true, iust, and of good report him to follow, chapter 4. 8.

Qu. *What doth he bid vs beware of?*

An. False teachers.

Qu. *What names doth he attribute vnto false teachers, whereby to know them?*

An. Hee calleth them dogges, euill workers, couseners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 2. 18. 19.

Q. *And wherefore doth he call them dogs?*

An. Because like Dogs, they barke against the doctrine of the Gospell.

Qu. *And why euill speakers?*

An. Because in the harueſt of the Lord they seeke not his glory, but their owne commoditie.

Qu. *Why cousoners?*

An. Because they teach that Circumcision and the workes of the Law are necessary to salvation.

Qu. *Why belly-gods?*

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. *Why enemies to the Crosse of Christ?*

An. Because they are Christians in name onely, and not indeed.

Qu. *Why minders of earthly things?*

An. Because their chiefest care is to be rich, and rise to promotion.

Qu. *How doth* Paul *make knowne the true Ministers of God?*

An. By fiue speciall notes.

Qu. *Which be they?*

An. First, he saith, they hold it a glorie to dye for the confirmation of their Disciples faith: chapter 2.17. Secondly, they put no confidence in earthly things: chapter 3. Thirdly, they doe esteeme all things losse, and as very doung, for the excellent knowledge of Christ: chap. 3.8. Fourthly, they preach the righteousnesse of Christ, and not mens workes: verse 9. Fiftly, their conuersation is in heauen, from whence

they

they expect Chriſt, by whoſe comming they hope to be made immortall, chap. 3.20.21.

Qu. *What is it to haue our conuerſation in heauen?*

An. To liue like a Saint on earth.

Qu. *That we may be able to do ſo, what is required of vs?*

An. Three things.

Qu *Which be they?*

An. Faith towards God, loue towards our neighbour, and ſobrietie towards our ſelues.

To the COLOSSIANS.

Queſtion.

WHat are the Coloſſians?

An. A people dwelling in Coloſſe, a Citie of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Anſw. After his ſalutation what did hee?

An. Gaue God thanks for them.

Qu. *Why?*

An Because of their faith in Christ Iesus.

Qu. *How doth he strengthen that faith?*

An. First, by prayer, and then by exhortation.

Qu. *To whom did he pray?*

An. To God.

Qu. *For what?*

Ans. For sixe things.

Qu. *Which be they?*

Ans. First, that they may be filled with the knowledge of the will of God, in all wisedome and spirituall vnderstanding, chap. 1. 9.

Qu. *What is wisedome?*

Ans. The knowledge of heauenly things.

Qu. *Proceede: what is the second thing?*

Ans. Secondly, hee prayeth that they may walke worthy of the Lord, chap. 1.10.

Qu. *How is that?*

An. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

An. That they may be fruitfull in all good workes, chap 1.10.

Qu. *What call you good workes?*

An. The testimonie of a liuely faith,

set

set forth by the deedes of mercy.

Qu. *What is the fourth thing?*

An. That they may encrease in the knowledge of God, chap. 1. 10.

Qu. *How shall they encrease?*

An. By the dew of Gods mercy, and the Sun-shine of his righteousnesse.

Qu. *Which is the fift thing?*

An. That they may be strengthened.

Qu. *With what?*

An. With the glorious power of Christ.

Qu. *To what end?*

An. To endure with Patience and ioy the afflictions of this life, chap. 1. 11

Qu. *What is the sixt thing?*

An. That they may be alwaies thankfull vnto God.

Qu. *Doth he shew any reason why they ought to be thankefull?*

An. Yes, first, in that God had made them meete to be partakers of the inheritance of Saints: and secondly, in that he had deliuered them from the power of darknes, and brought them into the kingdome of light, chap. 1. 12. 13.

Qu. *By whose meanes?*

An. By Christ their Redeemer, the Image of the inuisible God, the head of the Church, the first borne of the

dead, and the peace-maker betweene God and men.

Qu. *What doth he exhort them vnto?*

An. To cleaue vnto none, but vnto Chriſt.

Qu. *Why?*

An. Becauſe in him onely they ſhall be complete and perfect, chap. 2.

Qu. *Where muſt we ſeeke him?*

An. In heauen.

Qu. *How?*

An. By ſetting our affections on things that are aboue, and not on things that are on earth, chap. 3. 2.

Qu. *When are our affections ſet vpon things that are aboue?*

An. When we liue after the good motions of the ſpirit.

Qu. *When vpon things that are vpon the earth?*

An. When we liue after the deſires of the fleſh.

Qu. *Shew me a difference betweene the ſpirit and the fleſh.*

An. The fleſh ſaith, rather ſteale then ſuffer want; the ſpirit ſaith, thou ſhalt not couet another mans goods: The fleſh ſaith, reuenge where thou haſt taken wrong; the ſpirit ſaith, forgiue as Chriſt hath forgiuen thee, chap. 3. 13.

Qu.

Qu. *When doth this ſpirit fall vpon vs?*
An. In Baptiſme.
Qu. *How may wegrieue this ſpirit?*
An. By abuſing the good graces of God which it bringeth with it: as by turning malice into crueltie; humilitie into pride, and by applying the time appointed to Gods ſeruice, to the ſeruice of the world.
Qu. *How is time loſt to be redeemed?*
An. By ſpending it more vertuouſly then heretofore wee haue done: as if wee haue beene careleſſe, now to be watchfull: if wee haue forgot God and his benefits, now to pray vnto him, and be thankfull: if wee haue beene idle talkers, now to ſeaſon our words with the ſalt of wiſedome and edification, chap. 4. 2. 6.

The firſt Epiſtle to the THESSALONIANS.

Queſtion.

HOw is this *Epiſtle diuided?*
An. Into two parts.
Qu. *Which be they?*

An. Into a commendation, and an exhortation.

Qu. *Whom doth* Paul *commend?*

An. Firſt, the Theſſalonians, then himſelfe.

Qu. *For what doth hee commend the Theſſalonians?*

An. Firſt, for their readineſſe to heare: and ſecondly, for their profiting by hearing.

Qu. *How did he know that they profited by hearing?*

Anſ. By three things which hee ſaw begin to flowriſh amongſt them.

Qu. *And what are thoſe?*

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. *What is effectuall Faith?*

Anſ. That Faith which brings forth good workes.

Qu. *Diligent loue what is it?*

An. That loue which hath a care to benefit whom it loueth.

Qu. *Patient hope, what is it?*

Anſ. Hope that giueth the man courage to endure all the afflictions of this life without repining, becauſe hee depends vpon the reward promiſed in Chriſt.

Qu. *And what is that?*

Anſ.

An. Eternall life.

Qu. *How many kinds of loue are there?*

An. Three.

Qu. *Which be they?*

An. Firſt, loue in the Magiſtrate to labour for the glory of God and benefit of the Common-wealth: Secondly, loue in the Miniſter to feed his flocke: Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. *How doe they receiue the Goſpell, that receiue it with ſuch profit?*

An. They receiue it not in word onely, but in power alſo, chap. 1.5.

Qu. *What aſſurance doth it bring vnto them?*

An. That they are the elect children of God, chap. 1.7.

Qu. *But what are ſuch men vnto God?*

An. A glory.

Qu. *What vnto the world?*

An. A good example, chap. 1.7.

Qu. *How doth* Paul *commend himſelfe?*

An. Firſt, for his loue towards them: ſecondly, for his diligence in teaching: thirdly, for his puritie of doctrine.

Qu. *Wherein did he ſhew his loue?*

An. In foure reſpects.

Qu.

Qu. *Which be they?*

An. Firſt, in proteſting, that hee was not onely willing to haue dealt the goſpell vnto them, but alſo his owne life: cha.2.8. Secondly, in ſending *Timotheus* vnto them for their comfort, when hee could not come himſelfe, Chapter 3.5. Thirdly, in eſteeming their conſtancie in the Faith, his life; and their fainting, his death, chap.3.8. Fourthly, in continuall praying for them, that their hearts might be ſtable and vnblameable in holineſſe before God and the world, chap.3.13.

Qu. *Wherein did hee ſhew his diligence in teaching?*

An. In that he laboured night and day for their inſtruction, chap.2.9.

Qu. *Wherein the puritie of his doctrine?*

An. In that it was without deceit, flattery, couetouſneſſe, vaine-glory, and not to pleaſe men but God, chap. 1.15. to 18.

Qu. *Was not* Paul *vaine-glorious then when he did thus praiſe himſelfe?*

An. No.

Qu. *Why?*

An. For two cauſes.

Qu. *Which be they?*

An.

An. Firſt, in that he did it not to win praiſe to himſelfe, but to allure them to imbrace the Goſpell which he taught: And ſecondly, to ſhew what difference there was betweene him and his doctrine, and the falſe teachers, and their doctrine.

Qu. *What doth he exhort the Theſſalonians vnto?*

An. To keepe their bodyes as veſſels of holineſſe.

Qu. *Why?*

An. Becauſe God hath called them not to vncleannes, but to purity of life, chap. 4.7.

Qu. *What muſt they doe to keepe their bodyes holy to the Lord?*

An. Flye from luſt, oppreſſion, fraud, contention, idleneſſe, and al appearance of euill; chap. 4.3. to 12. and chap. 5.22.

Qu. *What doth he annexe to this exhortation?*

An. A reprehenſion.

Qu. *For what doth he reprehend them?*

An. For two things.

Qu. *Which be they?*

An. For mourning for the dead, and curious ſearching to know when ſhould be the time of Chriſt his ſecond comming.

Qu.

Qu. *Ought we then to mourne for the dead?*

An. No, not in that manner as Infidels doe, which thinke their dead ſhall neuer riſe againe.

Qu. *How then?*

An. As good Chriſtians ſhould, who account of death but as a ſleepe, out of the which the faithfull ſhall one day awake, to their eternall ioy, chap. 4. 14.

Qu. *Why doth he forbid them to ſearch for the time of Chriſt?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, becauſe they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth: and ſecondly, becauſe he would rather haue them make themſelues ready thereunto, knowing it will come ſodainely, and as a theefe in the night, then for to enquire after the houre.

Qu. *How muſt they make themſelues ready for it?*

An. In walking like the Children of light, and not like the children of darkneſſe, chap. 5. 5.

Qu. *How is that?*

An. In peace and loue one toward another,

another, in watching, praying, continuall thanksgiuing, hearing the word preached, and reuerencing the Miniſters, chap. 5. 6. and 13. to 20.

2 THESSALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians?

An. The tryall of faith.

Qu. *How is faith tryed?*

Anſ. By affliction.

Qu. *What is the fruit of affliction?*

An. Patience, chap. 1. 4.

Qu. *And what proceedes of Patience?*

Anſ. The righteous iudgement of God, chap. 1.

Qu. *Who will God iudge?*

An. The afflicter, and the afflicted.

Qu. *How will he iudge the afflicter?*

Anſ. In flaming fire rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

An. In mercy, giuing them reſt, chap. 1. 7.

Qu. *When ſhall this Iudgement be?*

An. At the latter day, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, chap. 1. 7.

Qu. *What ſhall be a ſigne of that day?*

An. The falling away of many from the faith. chap. 2.

Qu. *By whoſe meanes ſhall they fall away?*

An. By the meanes of Antichriſt.

Qu. *What is Antichriſt?*

An. The man of ſinne, that oppoſeth himſelfe againſt all that is Gods, chap. 2. 4.

Qu. *By whom will he worke?*

An. By Sathan.

Qu. *In what manner?*

An. With great power, but in all deceiueableneſſe, chap. 2.

Qu. *Amongſt whom?*

An. Not amongſt the elect, but them that ſhall periſh, chap. 2. 10.

Qu. *Why not amongſt the Elect?*

An. Becauſe from the beginning they are choſen to ſaluation, chap. 2. 13.

Qu. *Therefore what ought to be the care of the Elect?*

An.

An. To ſtand faſt to the doctrine which they haue receiued, chap. 2.15.

Qu. *What is the meanes whereby they may be able to ſtand faſt?*

An. Prayer.

Qu. *What muſt they pray for?*

An. Two things.

Qu. *Which be they?*

An. That the word of God may haue free paſſage, and that they may be deliuered from the company of the wicked, chap. 3.1.2.6.

Qu. *Whoſe ſteps doth S.* Paul *counſell them to follow?*

An. His owne.

Qu. *Wherein?*

An. Firſt, in vprightneſſe of minde, and then in labouring before they eate, chap. 3.7.12.

Qu. *How muſt they be vſed that follow not his inſtruction?*

An Excommunicated, chap. 3.14.

Qu. *Tell me what Excommunication is?*

An. To be baniſhed the Congregation of God.

Qu. *How, as an enemie vtterly to be caſt off?*

An. No, but as a friend to be won to amendment of life, chap. 3.15.

1 Time-

1 Timothie.

Question.

WHat was Timothie?

Anſ. A Diſciple of *Pauls*, & a profeſſor of the Goſpell.

Qu. *Where did he profeſſe it?*

An. In Epheſus.

Qu. *What doth* Paul *admoniſh him of?*

Anſ. His dutie.

Qu. *In what conſiſted his duty?*

An. In reading the word, and rebuking of ſinne.

Qu. *How muſt he rebuke ſinne?*

An. Openly.

Qu. *Why?*

Anſ. Becauſe others may take heed, chap. 5. 20.

Qu. *Is there no difference to be made?*

An. Yes.

Qu. *In what?*

An. The elder ſort muſt be rebuked as Fathers: the younger as brethren, chap. 5. 1.

Qu. *How muſt we teach all men?*

An. To pray.

Qu.

Qu. *In what sort?*

An. By lifting vp of pure hands, cha. 2. 8.

Qu. *For whom?*

An. For all people but specially for Princes and Rulers.

Qu. *To what end?*

An. That vnder their authoritie wee may lead a godly and peaceable life.

Qu. *How all women?*

An. To array themselues with shamefastnesse and modestie, and not with gold, pearle, or broydred haire, chap. 1. verse 6.

Qu. *How Ministers?*

An. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. *How widdowes?*

Ans. To exercise deedes of charitie, to bring vp their children vertuously: not to be idle pratlers, gadding from house to house, chap. 5. 10. 13.

Qu. *How rich men?*

An. Not to be high minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, chap. 6. 17.

Qu. *What is the best gaine?*

An.

An. Godlineſſe, chap. 6. 6.

Qu. *Why?*

An. Becauſe they that would be rich, fall into many temptations, and ſnares that may drowne them in pedition and deſtruction, chap. 6. 9.

2 TIMOTHIE.

Queſtion.

HOw is this Epiſtle diuided?

An. Into two parts.

Qu. *Tell me which be they.*

An. Into an Exhortation and a Prophecie.

Qu. *But what doth* Paul *exhort vnto?*

An. Stedfaſtneſſe in Faith, and patience in ſuffring for the ſame, chap. 1. 14.

Qu. *Why?*

An. Becauſe thoſe that will raigne with Chriſt, muſt ſuffer with Chriſt, chap. 2. 2.

Qu. *By what example?*

An. By the example of the Souldier, Husbandman, and of him that contendeth for a maiſterie: neyther of which receiue

receiue recompence except they first labour, chap. 2. 4. 5. 6.

Qu. *What hindereth our saluation in this behalfe?*

An. Contending about friuolous and vaine questions.

Qu. *How?*

An. In that they engender strife, cha. 2. 14. 23.

Qu. *Of what doth he propheſie?*

An. The perillous time to come, cha. 3. 1.

Qu. *How should the times to come be perillous?*

An. By reason of wicked men.

Qu. *What wicked men?*

An. Louers of themselues, couetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

Qu. *By what meanes therefore doth hee teach Gods Ministers to represse the malice of such men?*

An. By preaching the word in season and out of season; by improuing, rebuking, and exhorting with all long suffering and doctrine, chap. 4. 2.

Paul

Paul to Titvs.

Question.

WHere was Titus *when* Paul *writ vnto him?*

An. In Creete.

Qu. *To what end was he there?*

An. To finish the doctrine which *Paul* had begun.

Qu. *How must hee be armed thereunto?*

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes and integritie of life, chap. 2. 7, 15.

Qu. *To whom?*

An. To all whom he taught.

Qu. *Who were those?*

An. Both young and old.

Qu. *What doth he teach the old?*

An. The men to be sober, honest, discreete, sound in faith, loue and patience, chap. 2. 2. The women to be holy, and not giuen to wine.

Qu. *What doth he teach the young?*

An.

An. The men to be ſober minded, women to be chaſte, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Queſtion.

FRom whence was this Epiſtle written?

An. From Rome.

Qu. *Vpon what occaſion?*

An. Oneſimus a ſeruant to *Philemon*, being fled from his Maiſter, *Paul* winneth to Chriſt, and ſends him backe againe.

Qu. *By what entreatie?*

A. That *Philemon* would receiue him.

Qu. *How?*

An. As if *Paul* himſelfe were preſent, verſe. 17.

Qu. *For what reaſon?*

An. Becauſe hee was now not onely his Seruant, but his brother in the Lord.

Qu. *How?*

An. In that he profeſſed the Goſpell.

The

The Epistle to the Hebrewes

Question.

WHo writ this *Epistle?*

An. It is not knowne.

Qu. *What is handled in it?*

An. The difference betweene the Priesthood of Christ, and the Leuiticall Priesthood.

Qu. *How doe they differ?*

An. In fiues points.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Qu. *How doe they differ as touching the Office?*

An. The priesthood of the Leuites was externall, and after the order of *Aaron*: the priesthood of Christ is spirituall, and after the order of *Melchisedec.*

Qu. *What is it to be a Priest after the order of Melchisedec.*

An, To be a Priest, a Prophet, and a King,

King, not for a moneth, a yeere, or an age, but for euer, chap. 7. 3. and 23.

Qu. *Why are all those three titles attributed?*

An. Because hee sanctifies vs from sinne, teacheth vs by his wisedome, and gouernes vs by his power.

Qu. *How doe they differ as touching the Temple?*

Answ. The Temple of the Leuites was built with hands, and to endure but a time: the Temple of Christ is built by the holy Ghost in eternitie, chap. 8.

Qu. *How doe they differ as touching their sacrifices?*

An. The Leuites did offer the bloud of Goates and Buls: but Christ, his owne precious bloud.

Qu. *How touching their Ceremonies?*

An. The Ceremonies of the Leuites were corporall, as the attyring of the body, and other externall obseruations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

An. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the body: the Sacrifice of

Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. *In whom?*

An. In all that haue faith.

Qu. *What is faith?*

An. The ground of things which are hoped for, and the euidence of things which are not seene, chapter 11. verse 1.

Qu. *How doe the Temples of Moses and Christ agree?*

An. The Temple of *Moses* had three separations, as the holiest of all, whereinto the high Priest onely entered, and that but once euery yeare: the Tabernacle of the Congregation, where the Leuites remained: and the open court where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. *What difference is betweene the spirit and the soule?*

An. By spirit, is vnderstood regeneration through Faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason without the knowledge of Gods word or faith.

Qu. *Being once grafted in faith, what is it to fall from it?*

An.

An. Sinne against the holy Ghost which is vnpardonable, chap. 6. 4. and chap. 10. 26.

Qu. *How may wee fall from Faith?*

An. If when once we haue receiued the knowledge of Christ, we afterward deny him.

Qu. *What therefore are the Hebrewes counselled to doe?*

An. To keepe the profession of their hope without wauering, chap. 10. 23.

Qu. *How must that be?*

An. Through Patience.

Qu. *Wherein?*

An. In esteeming light the troubles of this life, by setting before our eyes the ioy of the world to come.

Qu. *What haue we to encourage vs?*

An. The words of our Sauiour.

Qu. *What are they?*

An. My sonne, faint not when thou art rebuked; for whom the Lord loueth, he chastneth, and scourgeth euery son that he receiueth, chap. 12. 5. 6.

Qu. *Is there nothing else required but Patience?*

An. Yes, the sacrifice of a Christian.

Qu. *What is that?*

An. To praise God alwayes, and distribute to the poore, chap. 13. 15. 16.

The generall Epistle of IAMES.

Question.

WHy *is this called the generall Epistle of* Iames?

An. Because it is not writ to any one man or countrey, but generally to all the Iewes dispersed through many Countryes.

Qu. *What doth it containe?*

An. The effects of our Iustification, as *Paul* to the Romanes declared the cause.

Qu. *What is the cause of Iustification?*

An. Faith.

Qu. *What are the effects.*

An. Gods workes, chap. 2. 24.

Qu. *How is Faith diuided?*

An. Into two parts.

Qu. *Which be they?*

An. A liuely Faith, and a dead faith.

Qu. *What is a liuely Faith?*

An. Faith made knowne by good workes.

Qu. *What is a dead faith?*

An.

An. Faith without good workes, and ſo the Diuell is ſaid to haue faith, chap. 2. 17. 19.

Qu. *What be the good workes* S. Iames *exhorteth vnto?*

An. Patience, prayer, loue, to beware of ambition, ſwearing, and contention, to bridle the tongue, and rule the affections, not to ſpeake euill one of another, not to be friends of this world, &c.

Qu. *From whence proceedes good works?*

An. From God, chap. 1. 17.

Qu. *From whence euill?*

An. From our owne concupiſcence, chap. 1. 14.

Qu. *What ſaith* S. Iames *of patience?*

An. Bleſſed is the man that endures temptation, for when hee is tryed hee ſhall receiue the crowne of life, chapter 1. 12.

Qu. *What ſaith he of prayer?*

An. Let him that asketh, aske with faith, and wauer not, chap. 1. 6.

Qu. *Of Loue what ſaith he?*

An. He that loueth his neighbour as himſelfe, fulfilleth the Law, chap. 2. 8.

Qu. *Of Ambition, what?*

An. God reiecteth the proud, and giues graces to the humble, chap. 4. 6.

Qu. *What of ſwearing?*

An. Before all things (my brethren) ſweare not, neyther by heauen, earth, nor any other othe: but let your yea, be yea, and your nay, nay; leaſt ye fall into condemnation, chap. 5. 12.

Qu. *What of contention?*

An. Where enuying and ſtrife is; there is all manner of euil works, chap. 3. 16.

Qu. *What of the Tongue?*

An. That it is a fire, and a world of wickednesse: defiling the whole body if it be vngouerned, chap. 3. 6.

Qu. *What of euill ſpeaking?*

An. If a man ſpeaketh euill of his brother, he ſpeaketh euill of the Law, chap. 4. 11.

Qu. *Who are the friends of the world?*

An. Such as eſteeme more of riches, honors, and ſuch like, then of the word of God.

Qu. *What ſaith* Iames *of ſuch men?*

An. He bids them weepe and howle, for the miſeries that ſhall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold and ſiluer is cankered, and the ruſt therof ſhall be a witneſſe againſt them, cha. 5. 1. 2. 3.

Qu.

Qu. *What is the best vse of riches?*

An. To employ them in doing of good, as in relieuing the poore, the fatherlesse and widdowes, and that is called pure Religion, and vndefiled before God, chap. 1. 17.

Qu. *Euery one therefore that heareth the word of God is not Religious.*

An. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of PETER *the Apostle.*

Question.

WHat *is contained in this first Epistle of* Peter.

An. Three things.

Qu. *Which be they?*

An. The calling of Christians, their dignitie, and fruits of their calling.

Qu. *Who hath called them?*

An. Christ.

Qu. *How?*

An. Through obedience and sprinkling of his bloud, chap. 1. 2.

Qu. *To what?*

An. To an inheritance immortall & vndefiled, that fadeth not away, but is reserued in heauen from vs, chap. 1. 4.

Qu. *How must we apprehend it?*

An. By Faith, chap. 1. 5.

Qu. *What is the dignitie of Christians?*

An. They are sayde to be a royall Priesthood, a holy Nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

An. To shew the vertue of him that called them, chap. 2.

Qu. *How is that?*

An. Being holy as hee is holy, and since he hath called vs out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all enuie and euill speaking, chap 2. 1. and 9.

Qu. *How shall wee doe these things, the world euery houre prouoking vs to the contrary?*

An. By setting before vs the example of Christ, which gaue his life for his enemies: and when hee was reuiled reuiled not againe, and when hee suffered threatned not, but committed it to him that iudged righteously, chap. 2. 21. 22.

Qu. *What brings vs to this Obedience?*

An.

An. The loue we owe to Christ that hath begotten vs a new to righteousnesse; and the feare not to be partakers of his mercies, because of the smal number of them that shall be saued.

Qu. *Who is the efficient cause of our salvation?*

An. God the Father.

Qu. *Who is the materiall cause?*

An. The obedience of Christ to the Crosse.

Qu. *What is the formall cause?*

An. Our effectuall calling.

Qu. *What is the finall cause?*

An. Our sanctification.

Qu. *Wherin standeth our sanctification?*

An. In two things.

Qu. *Shew me which be they?*

An. In dying to sinne, and liuing to God, chap. 4.2.

Qu. *When doe we liue to God?*

An. When wee mortifie the lusts of the flesh, chap. 4.2.

Qu. *Wherin consisteth this mortification?*

An. In perticular dueties.

Qu. *What be those?*

An. The duties of Rulers, Subiects, Husbands, Wiues, Maisters, Seruants, and Pastors of the Church, &c.

Qu. *What doth hee counsell as touching*

euery mans priuate ſelfe?

A. To be ſober & Watching in praier.

Qu. *What is prayer?*

An. A calling vpon the name of God in time of neceſſity.

Qu. *What are the properties thereof?*

Anſ. It muſt be from the heart with true faith, in the name of Chriſt, and in few words.

Qu. *What is the efficacie of prayer?*

Anſ. It ouercommeth God, which ouercommeth all things.

Qu. *What doth* Peter *counſell vs to doe as touching others?*

Anſ. One to ſuffer with another, to loue our brethren, to be pitifull, not to render euill for euill, but contrariwiſe to bleſſe, chap. 3. 8. 9.

Qu. *Why muſt we loue?*

Anſ. Becauſe God hath loued vs.

Qu. *Why muſt we ſuffer?*

Anſ. Becauſe therein We are bleſſed, chap. 4. 14.

Qu. *How muſt we ſuffer?*

Anſ. Not as murderers, theeues, or euil doers, but as louers of faith. ch. 4. 15.

Qu. *Why are wee bound to theſe vertuous actions?*

Anſ. Becauſe therby God is glorified, chap. 2. 12.

The 2. Epiſtle of Peter.

Queſtion.

WHat doth Peter *exhort vs vnto in this ſecond Epiſtle?*

An. That hauing once receiued the knowledge of the Goſpell, to confirme and eſtabliſh it in vs by good workes, and to ſticke vnto it, euen till the laſt gaſpe, chap. 1. 10.

Qu. *Why?*

An. Becauſe as Saint *Paul* ſaith, ſo runne that yee may obtaine: ſo S. *Peter* ſaith, by making ſure your election, that is, in not being idle or vnfruitful in your calling, an entrance is made vnto you into the kingdome of our Lord & Sauiour Ieſus Chriſt, chap. 1. 11.

Qu. *What is the gate vnto that entrance?*

An. Death.

Qu. *What is Death?*

An. The laying downe of the Tabernacle of this fleſh, chap. 1. 14.

Qu. *Why doth hee call this fleſh of ours a tabernacle?*

An. Becauſe wee dwell therein, as ſtrangers

ſtrangers, not for euer, but for a certaine time.

Qu. *How doth* Peter *confirme the doctrine of Faith?*

An. By ſhewing it is no deceiueable fable, but the Truth it ſelfe, deſcended from heauen, chap. 1. 17. 18.

Qu. *Who are impugners of this truth?*

An. Hypocrites and Atheiſts.

Qu. *What are hypocrites?*

An. Welles without water, ſuch as pretend an outward holineſſe, but inwardly are corrupt and venemous, cha. 3. 13. 17.

Qu *What are Atheiſts?*

An. Mockers and deriders of the Scriptures, and ſuch as thinke there will be no Reſurrection, chap 3. 3. 4.

Qu. *When ſhall theſe men appeare?*

An. In the latter times, chap. 3. 3.

Qu. *How will they be diſproued?*

An. The heauens ſhall melt, and the earth be conſumed with fire, and the Lord appearing in glory, ſhal giue them the wages of vnrighteouſneſſe, chap. 3. 10. and chap. 2. 13.

Qu. *Is there no hope of eſcaping?*

An. No: for he that ſpared not the Angels when they ſinned, wil not ſpare them, chap. 2. 4.

The

The firſt Epiſtle generall of IOHN.

Queſtion.

WHat *is here ſet downe?*
An. Two ſorts of Loue.
Qu. *VVhich be they?*
An. Loue of the world, and Loue called Charitie.
Q. *In what conſiſts the loue of the world?*
An. In three things.
Qu. *VVhich be they?*
An. Concupiſcence of the fleſh, luſt of the eyes, and pride of life, chap. 2. 16
Qu. *VVhat is concupiſcence of the fleſh?*
An. An inclination of the heart, to inioy the pleaſures of the body, as wantonneſſe, chambering, ſlouth, drunkenneſſe, and ſuch like.
Qu. *VVhat is the luſt of the eyes?*
An. A couetous and immoderate deſire of worldly wealth, and all offences which doe accompanie it, for the obtaining thereof; as lying, theft, deceit, rapine, vſury, coſonage, and ſuch like.
Qu. *VVhat is pride of life?*

An.

Anſ. In all things, as in meate, drinke, apparel, houſeroome, and other things, to beare an arrogant contemptuous minde, ſtriuing to excell others.

Qu. *What doth hee then ſay touching ſuch liuers?*

Anſ. That God is not in them, nor they in him, chap. 2.15.

Qu. *What is charitie?*

An. A motion of the heart, whereby we do loue God, and in him our neighbour.

Qu. *What is the loue of God?*

Anſ. To keepe his commandements, chap. 5. 2.

Qu. *What is it to loue our neighbour?*

An. To eſteeme him as our ſelfe.

Qu. *How many kinds of loue are there?*

Anſ. Two.

Qu. *Which be they?*

Anſ. True and fained loue.

Qu. *Which call ye true loue?*

Anſ. Not onely to help our brother with all we haue, but if need require, to offer our life for him, chap. 3.16.

Qu. *Which call you fained loue?*

Anſ. To loue in word, and not in deed. chap. 3.11.

Qu. *What ſaith Saint* Iohn, *as touching true louers?*

Anſ.

Anſ. That they dwell in God, and God in them, chap. 4. 16.

Qu. *What is it to dwell in God?*

Anſ. To be partakers of his grace, to the mortification of the fleſh, and liuely demonſtration of our faith.

Qu. *How ſhall we know that God dwelleth in vs?*

Anſ. If wee ſee our brother want this worlds good, and doe not ſhut vp our compaſſion from him, but willingly relieue him. chap. 3. 17

Qu. *What is ſaid of him that hateth his brother?*

Anſ. That hee walketh in darkneſſe, chap. 2. 11. Is the childe of the diuel, ch. 3. 10. abideth in death. chap. 3. 14. Is a manſlayer, and barred from eternal life. chap. 3. 15.

The 2. & 3. Epiſtle of IOHN.

Queſtion.

TO whom were theſe two laſt Epiſtles written?

An. The one to a certaine zealous Lady, the other to *Gaius* a profeſſor of the Goſpell.

Qu.

Qu. *What doth hee commend in the Lady?*

An. The vertuous bringing vp of her children.

Qu. *What in* Gaius?

An. His teſtimonie of Faith, and hoſpitalitie toward ſtrangers.

Qu. *What doth he admoniſh them of?*

An. To beware of deceiuers.

Qu. *Who are thoſe?*

An. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

An. They muſt not receiue them into their houſe, nor bid them, God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing, they ſhould be partakers of their euill deeds.

The Epiſtle of IVDE.

Queſtion.

TO *whom is this Epiſtle written?*

An. To all Chriſtian Churches.

Qu. *What doth he exhort them vnto?*

An. To contend for the maintenance of their faith.

Qu.

Qu. *Against whom?*

An. Against Sectaries.

Qu. *What is the condition of Sectaries?*

An To murther, complaine, and walke after their owne lusts.

Qu. *Whom doe they murmure against?*

An. Gouernours.

Qu. *How doth he reproue them?*

An. By the example of *Michael* the Archangell, who when he stroue with the Diuell about the body of *Moses*, blamed him not with cursed speaking, but onely said; The Lord rebuke thee.

Qu. *What doth he meane by this example?*

An. If it be not lawfull to raile vpon the Diuel, much lesse vpon Magistrates, be they neuer so wicked.

Qu. *What is it to talke after our owne lusts?*

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION.

Question.

FIrst tell mee *what you vnderstand by Reuelation?*

An.

An. The word importeth a laying open, or an vncouering of things that were before hid and ſhut vp in ſecret, which no liuing ſoule can know, but ſo farre forth as God ſhall pleaſe to diſcloſe the ſame.

Qu. *What is the authoritie of this Reuelation?*

An High and mighty, as proceeding from the mouth of God, by the mediation of Ieſus Chriſt.

Qu. *To whom was it giuen?*

An. To the Apoſtle S. *Iohn*, and ſo conſequently from him to the Church of God through all ages.

Q. *Where was* Iohn *when he receiued it?*

An. In an Iland called Pathmos, enuironed with the Ægean ſea, which ſea diuides Europe from Aſia.

Qu *What did he there?*

An. He was baniſhed thither by the tyrant *Domitian*, about the yeere of our Lord God 96. which Tyrant ſought to ſuppreſſe the light of the Goſpell: but the Lord in mercy did the more aduance it, as appeares by adding a further diſcouery of his will, by this booke of the Reuelation.

Qu. *What is the fruit of this Reuelation?*

An.

An. Exceeding great, as wee may gather by these words, *Blessed be they that read, heare, and keepe in memory, those things which are written in this prophecie*, chap. 1. 3.

Qu. *To whom was* Iohn *commanded to send it?*

An. To the seauen Churches of *Asia*, namely, of *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia*, and *Laodicea*, where after the destruction of Ierusalem, *Iohn* did prosecute his holy calling in the Ministerie.

Qu. *What method doth hee vse in the manner of his writing?*

An. First, a friendly salutation, and then a briefe narration.

Qu. *How doth he salute them?*

An. By wishing vnto them grace and peace.

Qu. *What vnderstand you by grace?*

An. The free loue & affection which God beareth towards vs for his owne sake, although indeed we deserue it not but are in our selues the children of wrath and perdition.

Qu. *What by peace?*

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace, which God

God the Father had opened to the world, by the meanes of his Sonne.

Qu. *In whose name salutes he them?*

An. In the name of the Father, the 7. Spirits, and of Iesus Christ chap. 1. 4. 5.

Qu. *What is meant by the 7. spirits?*

An. The holy Ghost.

Qu. *The holy Ghost being but one in person, why doth hee describe him by the number of 7.*

An. Although the holy Ghost be but one in diuine essence, yet according to this seauen-fold operation which it had in the Churches of *Asia*, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersitie of those subiects which it worketh.

Qu. *But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and holy Ghost: and not the Father, Holy Ghost, and so to put the Sonne last?*

An. Iohn vseth this order, not that there is any degree or dignitie in one person more then in another. For the Father is not greater then the Sonne, nor the Sonne greater then the holy Ghost, they are all of the same power, maiestie, and glory, nor is one before another

another: but the reaſon that moued *Iohn* to ſet our Sauiour in the third place, was becauſe immediately, the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Qu. *As how?*

An. In deſcribing him.

Qu. *How doth* Iohn *deſcribe Chriſt?*

An. Two manner of wayes: firſt, as touching the excellencie of his glory, as he appeared vnto him in viſion, cha. 1 from 12. to 17.

Qu. *What was his office?*

An. It was three-fold, he had the office of a Prophet, of a Prince, and of a Prieſt.

Qu. *How did hee ſhew himſelfe a Prophet?*

An. In bearing witneſſe of a truth, & reuealing the counſels of God vnto men.

Qu. *How a Prince?*

An. Two manner of wayes: firſt, by his victorie ouer death · Death is ſwallowed vp into victory. 1 *Cor.* 15. And ſecondly, becauſe he hath dominion ouer all principalities and powers both in heauen and vpon the earth, Epheſ. 1. 21.

Qu. *How a Prieſt?*

An.

An. In that hee hath waſhed vs from our ſinnes in his bloud, by offering his body a ſacrifice for vs vpon the Croſſe.

Qu. *Did Chriſt beare theſe three offices only for himſelfe?*

An. No, for the benefit of the faithfull, that as he was, ſo they might be both Prophets, Kings, and Prieſts: Prophets, in that hee ſaith, I will poure my ſpirit vpon all fleſh, and your ſonnes and daughters ſhall propheſie: Kings, in that we ſhall raigne with him eternally: and Prieſts, for that true Chriſtians doe offer the ſpirituall ſacrifice of prayer, praiſe, and almeſ-deedes, Hebr. 13. 15. 16.

Qu. *Are then all Chriſtian Prieſts alike.*

An. They are, as touching the ſacrifice aboue-ſaid, but not as touching Church-gouernment: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Qu. *How doth hee deſcribe Chriſt, according as he ſaw in viſion?*

An. By certaine properties fit for the capacitie of men: as that hee was in a long robe, girt with a girdle of gold, his hayre was white as ſnow, his eyes as a flame of fire, his feete like vnto fine braſſe

braſſe burning in a fornace, his voyce to the ſound of many waters, in his right hand he had ſeauen Starres, out of his mouth went a ſharpe two edged ſword, and his face ſhone as the Sunne ſhineth in his ſtrength.

Qu. *What gather wee by this deſcription?*

An. By his long robe girt vnto him, wee gather the readineſſe of Chriſt, in his Kingly and Princely office to execute the worke of our ſaluation: by his white hayre, his fulneſſe of knowledge and wiſedome: by his fiery eyes, his deepe inſight into the darkeſt corners of the earth, and deepeſt ſecrets of mens harts: by his feet of ſhining braſſe, the puritie and brightnes of his wayes, and the power which hee hath to tread downe his enemies, and therefore are his feete rather compared to Braſſe then vnto gold, becauſe gold is a ſofter mettall, and not ſo fit to repreſent his inuincible ſtrength: by his voyce compared to the noyſe of many watees, wee vnderſtand the ſound of the Goſpell, humbling ſome to their ſaluation, other to their confuſion: by the Starres in his right hand, his faithfull Miniſters, by whom hee worketh, which

which as ſtarres, ſhould giue light vnto men, by their doctrine and conuerſation. By the two edged ſword is vnderſtood the powerfull word of God, cutting and cleanſing the hearts of his children, and thruſting through the others to their deſtruction: and by his face ſhining like the Sunne at the higheſt, the vnſpeakeable brightneſſe of his grace, whereby the Church is comforted and lightened in all truth and ſinceritie.

Qu. *Why doth he reſemble the Churches to golden Candleſtickes?*

An. Becauſe the Candleſticke doth not giue the light, but the light is put vpon it: ſo the Church receiueth all her light put vpon her from Chriſt, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu *Vnto how many points may we draw the doctrine of this Booke?*

An. Vnto foure.

Qu. *Which be they?*

An. Precepts, Prophecies, Promiſes, and Threatnings.

Qu. *Wherein are the precepts ſeene?*

An. In the inſtructions giuen to the ſeauen Churches.

Qu.

Qu. *Vpon how many generall points doe these instructions consist?*

An. Vpon three; a commendation, a reprehenſion, and an exhortation.

Qu. *What doth Chriſt commend in them?*

An. Their Vertues, as Patience, labour, Zeale in the Church of Epheſus, Chapter 2.2. The workes of Faith, Repentance, and Charitie, together with Conſtancie in affliction, and true Humilitie in the Church of Smyrna, chap. 2. 9. Fortitude and valiant Perſeuerance in the Church of Pergamus, that notwithſtanding the Martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held faſt the faith of Ieſus Chriſt, and neuer forſooke it, chap. 2. 13. Loue and ſeruice toward their brethren, faith and aſſurance in the promiſes of God, and increaſing in pietie, ſo that the end was better then the beginning in the Church of Thyatira, chap. 2 19. A little increaſe of Faith, keeping of the word of God, and a free confeſſion of his name in the Church of Philadelphia, chap. 3.8.

Qu. *What doth Chriſt reprehend in them?*

An. Their vices: as the lacke of loue in the Church of Epheſus, chap. 2. 4. Hipocriſie in the Church of Smyrna, of ſuch as ſaid they were Iewes, but indeed were the Synagogue of Sathan: that is, they did profeſſe themſelues Chriſtians in word, but ſhewed it not in deed, chap. 2. 9.

The bearing with falſe doctrine in the Church of Pergamus: for they ſuffered the Nicholaitans amongſt them, that as *Balaam* did, taught the people of God to ſtumble in two things, cauſing them to commit fornication, both in body and ſoule: in body, by abandoning their wiues to common vſe: in ſoule, by ſacrificing to Idols for ſuperſtitions ſake, chap. 1. 14.

The like vice is reprehended in the Church of Thyatira, that ſuffered *Ieſabel* a wicked woman, to ſet abroach falſe and abhominable doctrine, tending to fornication & Idolatrie amongſt them, chap 2. 20.

At Sardis their workes were faire in outward ſhew, but inwardly nothing but filth and rottenneſſe, Chapter, 3. verſe 1.

At Laodicea they were time-ſeruers, and halted betweene two opinions,

and

and were neyther hot nor cold, chapter 3. 15.

Qu. *What doth Christ exhort them vnto?*

An. Repentance and amendment of life.

Qu. *To their repentance what is annexed?*

An. A gracious promise, to be written in the booke of life.

Qu. *To their wilfull perseuerance in their sins, what is annexed?*

An. An heauie threatning that hee will come sodainely vpon them as a theefe, and they shall not know the houre, chap. 3. 3.

Qu. *Hauing learned the state of things as they stood for the present, when this Reuelation was giuen, what next succeedeth?*

An. The prophecie of things to come; which is eyther generall, as touching such things as should happen to the whole world: or particular, (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. *What is the end of the prophecie of the Church?*

An. That the faithfull admonished

before hand of the assaults: and bloudy attempts which the Diuell & the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. *What is the end of the prophecie of the world?*

An. To shew the iudgements that God would execute vpon the enemies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might be kept from euill, as appeareth by the 7. 8. 9. Chapters.

Qu. *If the Elect were kept from euill, to what end was this Reuelation giuen, to forewarne them that they should suffer trouble and persecution?*

An. To be kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in despaire and sorrow.

Qu. *What is the second vision that* Iohn *had?*

An.

An. The vision, wherein was reuealed vnto him the Maiestie of GOD the Father, to giue the greater authoritie vnto this Booke, wherin his excellencie is likewise set forth vnto vs (aswel as the Sonnes) in a description fit for our capacitie.

Qu. *How is the glory of the Father described?*

An. In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he imployeth to that purpose, & of the euents that follow.

Qu. *What is his office?*

An. To iudge the whole earth, and therefore he is apprehended of *Iohn* sitting vpon a throne, chap. 4. 2.

Qu. *How is his nature represented?*

An. By the beautie of the Iasper stone, and of the Sardine, chap. 4. 3.

Qu. *Who are his assistants?*

An. The honourable company of Prophets and Apostles, cloathed in white rament, and crowned with gold, chap. 4. 4.

Qu. *What are the effects of his Magnificence?*

An. Lightning, thunder, and voyces, &c.

Qu. *Who be his instruments?*

An. The company of the Celestiall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world: and the whole army of creatures vnder heauen, figured vnto vs by the sea of glasse like vnto Christall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfullnesse in the seruice of God.

Qu. *Why is the first compared vnto a Lyon?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

Au. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agilitie and swiftnesse.

Qu *What are the euents that follow the description of this magnificence?*

An. The praise and glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and homage

homage which the Elders shew vnto him.

Qu. *In what manner?*

An. By prostrating themselues before him, casting their Crownes at his feete, chap. 4. 10.

Qu. *Hauing procured so great authoritie to the words of this Reuelation by the description of the Maiestie of the giuers, what followes?*

An. The presentation of the two Bookes, whereof the one being great and large, written within and without & sealed with seauen seales, containeth the Historie of the world, the other being but little, includeth the Historie of the Church.

Qu. *Who opens the seales of this Booke?*

An. Christ Iesus.

Qu. *Were none sollicited therunto, but he?*

An. Yes, a generall proclamation was made by an Angell, to see if any were worthy to open it: but none, neither in heauen nor earth, nor vnder the earth was found able, or worthy to open, or looke vpon the Booke, saue the Lion of the tribe of *Iuda*, and the Lambe that stoode in the midst of the throne, and of the Elders, which was Christ Iesus, chap. 5. 2. to 7.

Qu. *What doe wee learne by this, that none were able to vnclose the booke but he?*

An. That hee is the onely Mediatour betweene God and man, that no other creature eyther in heauen or earth is acquainted with the secret counsels of God, or can reueale them vnto vs but hee.

Qu. *Why is he called a Lion & a Lambe, names of contrary nature?*

An. He is called a Lyon in respect of his power and strength: and a Lambe in respect of his patient sufferance.

Qu. *What was contayned in this booke when Christ had opened it?*

An. The eternall purpose of God, for the punishing and powring forth of plagues vpon the world.

Qu. *What moued him thereunto?*

An. The incredulitie and wickednes of men.

Qu. *What were the plagues?*

An. Of two sorts: eyther such as afflicted other creatures, as the earth, sea, hearbes, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, Chap. 9.

Qu. *What were those?*

An. Those were of two sorts: eyther by way of torment, or cruell murther.

Qu.

Qu. *What was the cauſe of that Tyrannie?*

An. Smoake and Sulphure which iſſued from the bottomleſſe pit, whereby is figured the ſpirituall darkneſſe, with which mens conſciences were tormented: and from this darkneſſe of minde, at the laſt did iſſue the other plague of ſlaughter and bloud-ſhedde, ſo many yeares expreſſed and publiſhed through Chriſtendome by the Popes of Rome, chap. 9. 15.

Qu. *What is the generall vſe of the precedents?*

An. As touching the perſon of God, wee learne three things: Firſt, his louing fauour in denouncing and giuing knowledge before hand, by euident tokens, what rigour he propoſed to execute afterward, if hee ſaw no amendment in the courſe of mens liues, chapter 6. Secondly, his mercifull care ouer the Elect, in arming them with defenſiue armour, to couer them againſt the floud of thoſe euils that were to ouerflow the whole world, chapter 7. Thirdly, the truth of his Iuſtice in executing all thoſe plagues vpon the world, which he had fore-told, chapter 8. 9.

Qu. *What doe we learne as touching our ſelues?*

An. Three things, attention to regard the threatnings of God, repentance to be ſorry for our ſinnes, and amendment of life, to preuent the rigour of his iuſtice.

Qu. *What as touching the inſtruments of God, which he vſed in executing of his will?*

An. Three things: firſt, that they were Angels: ſecondly, that they were obedient at his beeke: and thirdy that they were expeditious in performance of their charge.

Qu. *What learne we as touching the Elect?*

An. Three things: Firſt, their place, they ſtood before the throne, and before the Lambe, whereby it is ſhewed that as they are vnder the protection of God, ſo are they alwayes ready to doe him ſeruice. Secondly, their habit, they were cloathed in white robes, waſhed in the bloud of the Lambe: whereby is ſignified their pure, peaceable, and royall dignitie. Thirdly, their victory, they had Palmes in their hands, whereby we are put in minde of the combats, which they ſuſtained for the name of God, &

the

the eternall triumph which they haue in heauen, by the communion and fellowſhip of our Sauiour Chriſt Ieſus, chap. 7.9.

Qu. *What as touching a naturall man?*

An. Spirituall miſery which ſpreads it ſelfe into three branches: pouerty of heart for lacke of vnderſtanding: blindneſſe of mind, for lacke of faith: and nakedneſſe of ſoule, for lacke of the white robe of righteouſneſſe in Chriſt Ieſus, chap. 3.17.

Qu. *What as touching a regenerate man?*

An. Three properties: ſtrength of faith; keeping of the word of God; and free confeſſion of his name, chap. 3.8.

Qu. *Proceed vnto the viſion of the ſecond booke: who held the ſecond booke in his hand?*

An. A mighty Angell, chap. 10.1.

Qu. *Whom doe you vnderſtand by that Angell?*

An. Our Sauiour Chriſt, that held the booke open in his hand.

Qu. *How is he deſcribed?*

An. In great glory and magnificence.

Qu. *To what end?*

An. To procure the greater authoritie to this Prophecie following.

Qu.

Qu. *What was contained in the booke which he held?*

An. The propheticall Hiſtory of the Church.

Qu. *To whom did he giue it?*

An. To *Iohn.*

Qu. *How did hee command him to vſe it?*

An. Hee bade him eate, that is, comprehend and throughly vnderſtand it.

Qu. *How is the Hiſtorie of the Church diuided?*

An. Into two parts: into the miniſterie or deedes of the Prophets, and the whole body of the Church.

Qu. *In how many things conſiſted the deedes of the Prophets, or Miniſters of the Church?*

An. In three things: in their fighting vnder the Croſſe, in their murthering, and in their raiſing vp againe.

Qu. *When began their fight?*

An. Preſently vpon the death of Chriſt.

Qu. *How long did they continue?*

Anſw. A thouſand twenty and ſixe yeares.

Qu. *The text ſaith dayes, Chap.* 11.13.

An. True, but it is to be vnderſtood yeares, after the example of *Ezekiel* and *Daniel*,

Daniel, who interprete their visions, in like manner dayes for yeares.

Qu. *Who was prophecied that hee should murther and almost quite extinguish their doctrine?*

An. Pope *Boniface* the eight, who entred into the Papacie at the expiration of 1260. yeares, chap. 11.7.

Qu. *How did he enter?*

An. Like a Foxe, by subtiltie, who in the night by a false Oracle, perswaded his Predecessour *Celestine*, to resigne his authoritie vnto him.

Qu. *How did he rule when hee had got it?*

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. *How long did he rule?*

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lye vnburyed.

Qu. *Where?*

An. In the streetes of Rome.

Qu. *The text saith of Sodome and Egipt, how then doe you say of Rome?*

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein: for Sodome

was

was not at that time, and Ægypt was a Countrey, and not a Citie.

Qu. *Who raiſed the Church againe?*

An. The ſpirit of life comming from God, chap. 11.

Qu. *When?*

An. Preſently vpon the death of *Boniface?*

Qu. *How dyed Boniface?*

An. Like a dog in priſon, by the meanes of *Sarra Columnus*, and a French Knight called *Naggaret*.

Qu. *Did the ſpirit of God raiſe vp thoſe that had beene ſlaine?*

An. No.

Qu. *The Text ſaith, they aſcended into heauen in a cloud.*

An. Wee are to vnderſtand by the vſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth: and the church of the faithfull and Elect is called heauen; therefore when it is ſaid they aſcended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celeſtiall Church: that is, ſeeing the Temple and publicke places were not open vnto them, ſecret places were ſanctified vnto them, as if it were hea-

heauen apart from the reſt of the world.

Qu. *What effects follow this ſeparation?*

An. Feare and terrour in their enemies, ioy and thankſgiuing in the ſaints of God, that he did vouchſafe to challenge his authoritie and ſoueraigne power ouer the world, chapter 12. verſe 11. 17.

Qu. *Hauing touched the miſterie of the Church, let vs returne to the other part of our diuiſion, which was the whole body of the Church: How doth the whole body of the Church diuide it ſelfe?*

An. Into two parts: into the Iewiſh Chriſtian, and into the Chriſtian Catholike Church, which conſiſteth not onely of Iewes, but of the beleeuing Gentiles alſo.

Qu. *When began the Chriſtian Iewiſh Church?*

An. At the inſtant of the conception of our Sauiour Chriſt.

Qu. *When began the Chriſtian Catholike Church?*

An. At that time when by the preaching of the Apoſtles, the Gentiles were conuerted, and did embrace the glad tidings of the Goſpell.

Qu

Qu. *What doth Saint* Iohn *here continue for our instruction?*

An. The estate both of the Iewish & Christian catholike Church warfaring, or as it was subiect to the assaults of her enemies.

Qu. *What is the Iewish Christian church compared vnto?*

An. A woman with childe, chapt. 12. verse. 2.

Qu. *Why?*

An. Because like vnto a fruitfull woman, it is continually to bring forth children vnto the Lord.

Qu. *How is that woman described?*

An. By her attyre, and by her standing, chap. 12. 1.

Qu. *How was her attyre?*

An. Of two sorts; the clothing of her body, and the ornament of her head.

Qu. *How was her body clothed?*

An. With the Sunne.

Qu. *What is thereby signified?*

An. The inestimable glory giuen vnto the Church by God.

Qu. *How was her head adorned?*

An. With a Crowne of twelue Starres.

Qu. *What is thereby signified?*

An.

An. The kingdome of heauen, which belongeth vnto the Church.

Qu. *How did she stand?*

An. Vpon the Moone.

Qu. *What doe we learne by that?*

An. That the true Church trampleth vnder her feete all variablenesse, vnto which all things vnder the Moone are subiect.

Qu. *What was her conflict?*

An. Shee trauailed, and was in danger to haue her childe deuoured, chap. 12. 4.

Qu. *By whom?*

An. By a fiery Dragon that had seauen heads, and vpon euery head a crowne, and ten hornes.

Qu. *What doe you vnderstand by the Dragon?*

An. Sathan.

Qu. *What by his seauen heads?*

An. His wonderfull policie and wisedome, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Qu. *What by his seauen crownes?*

An. His magnificence and authoritie, euery head being as the head of a King.

Qu. *What by his tenne hornes?*

An.

An. His great power, ſufficiently furniſhed to hurt the whole world.

Qu. *What is vnderſtood by the childe whom he would deuoure?*

An. Chriſt myſticall, that is, one and entire Chriſt in a myſterie, compounded of the perſon of Chriſt, as of the head, and of the body of the Church, & of all the members thereof, vnited to the head by his ſpirit.

Qu. *How was the childe deliuered?*

An. God tooke it vp into heauen, and prepared a place for the mother in the wilderneſſe.

Qu. *Did Sathans malice ſo end?*

An. No, hee gaue two aſſaults more.

Qu. *Where was the firſt?*

An. In heauen, chap. 12. 7.

Qu. *In what manner?*

An. He accuſed the Elect of God day and night.

Qu. *What was his ſucceſſe?*

An. Hee was throwne downe from thence by the power of *Michael*, that is, of Chriſt Ieſus.

Qu. *Where was his ſecond aſſault?*

An. In earth, vpon the mother of the childe, and vpon the reſt of her ſeede, that is, vpon the Church of the Iewes, and

and the Church of the Gentiles, afterward gathered together in Christ.

Qu. *How did the Mother, that is, the Church of the Iewes escape in this assault?*

An. She was carryed by the power of God, as by the wings of an Eagle into a place of refuge.

Qu. *What place was that?*

An. Pella, a towne seated on the other side of Iordan, in a desart country.

Qu. *How did Sathan pursue her?*

An. With a floud of water cast out of his mouth.

Qu. *What vnderstand you by the floud of water?*

An. The Romaines, which destroyed Ierusalem, and the Sanctuarie that was therein.

Qu. *Who drunke vp that floud of water that it did not hurt the Church?*

An. The earth: that is, the wicked sort of the Iewes, whose bloudy massacre satisfied the fury of the Romaines, so that the Elect had libertie to escape.

Qu. *When Sathan saw himselfe againe prevented; how did he take it?*

An. He was wroth, and made warre vpon the rest of the seede of the woman, that is, vpon the Christian catholike Church.

Qu.

Qu. *How many principall things are we to note in the Hiſtory of the Chriſtian Catholike Church?*

An. Three: her combats, her victory, and her glory.

Qu. *With whom were her combats?*

An. With two kindes of beaſts: the one whereof had ſeauen heads, and came out of the ſea: the other had two heads, and ſprang out of the earth, chap. 13.

Qu. *What do you vnderſtand by the firſt beaſt?*

An. The tyrannie inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

Qu. *What by the ſecond beaſt?*

An. The perſecution of the Papiſticall Hyerarchie, by the ſucceſſion of Popes.

Qu. *Againſt whom doth the Church obtaine her victory?*

An. Againſt the two beaſts, and the Dragon before ſpoken of, and againſt the whore of the ſpirituall Babilon, deſcribed in the 17. chapter.

Qu. *What is vnderſtood by the whore of Babilon?*

An. The great Citie of Rome, which raigneth ouer the Kings of the earth.

Chap-

Chapter 17. verſe 18.

Qu. *By what meanes doth the Church get victory ouer her enemies?*

An. By the aſſiſtance of Chriſt her head and captaine.

Qu. *Into how many parts doth his aſſiſtance ſpread?*

An. Into foure: the preaching of his word, and the workes of Faith, Patience, and Obedience, ſet downe in the 14. chapter: and into threatnings and iudgements proceeding from his diuine iuſtice, declared in the 15. and 16. chapters.

Qu. *Wherein conſiſteth the glory of the Church?*

An. In her perpetuall triumph in the world to come, ioyned to her bridegrome Chriſt Ieſus, in ioy that neuer ſhall haue end: a taſte of which ioy is in ſome ſort made manifeſt vnto vs in chap. 21. and 22.

Qu. *But what ſhall become of the enimies of the Church?*

An. They ſhall haue their portion in the Lake that burneth with fire and brimſtone, which is the ſecond death, chap. 21. 8.

Qu. *How many kinds of death are there incident to man?*

An.

An. Two: the first which is a separation of the soule from the body, and of this kinde of death all sorts of people must taste, as well the godly as vngodly: and the second, which is a separation of the soule and body from the presence of God, for euer to remaine in darknesse; and this is the death that the wicked onely must dye.

FINIS.

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